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## The Reviews.

### POLITICAL.

#### IRELAND THEN AND NOW.

T. W. RUSSELL, M. P.

*Nineteenth Century, London, April.*

FOR a proper consideration of the Irish Controversy it is of paramount importance that the condition of Ireland since the connection with Great Britain was legally consummated should be thoroughly known and appreciated. To get at the facts, and to rid the question of the fictions that have gathered around it, I propose to draw a contrast between the Ireland of 1836-46 and the Ireland of to-day. In showing, from authoritative reports and records, the enormous change that has been effected, and the marvellous progress that has been made, I do not ascribe these all to the Union with Great Britain. But these have taken place under and since the Union, and are a rebuttal of the charge that the Union has been a failure, that it has been disastrous to Ireland.

The reports of a royal commission, appointed in 1835, "to inquire into the condition of the poorer classes of his Majesty's subjects in Ireland," contain exactly the information necessary to enable us to compare Ireland of the past with Ireland of the present.

It is expedient to deal first with the question of population. Previous to 1841 there can be no exact data found. The first fact upon which I desire to concentrate attention, is the ab-

normal growth in population. In 1778, according to Arthur Young, the population stood at 3,000,000; it rose to over 8,000,000 in 1841, and in 1846 it was nearly 9,000,000. Here we see a wretchedly poor country distributing its limited food over nearly three times as many hungry mouths as it did in 1778; and out of this state of affairs arose all the troubles of Ireland.

If we inquired how this teeming mass lived, the testimony of Mr. Henry Inglis, an experienced Scottish traveller who visited Ireland in 1834, that of the distinguished French traveller, Gustave de Beaumont, and that of Johann G. Kold, a German who made a tour of the whole island in 1843-44, tell a most harrowing and revolting tale of misery, disease, destitution and suffering almost unparalleled. The facts established before the Whately Commission in 1836 show that the land could not afford the means of subsistence for the increased population. At the time the report was penned the whole population of Scotland did not exceed the idle and destitute in Ireland. Samples taken from several thousands of queries sent out to gentlemen of influence and position throughout the country dealing with the questions of population, poverty, bastardy, illicit distillation, the drink traffic and other subjects, prove that the pressure of population was the real Irish difficulty. With this swarming of men the social state of the people can be described in few words. Half a million of families lived in hovels where one room served for themselves, their cattle and poultry. Two-thirds of the population could neither read nor write. The state of Ireland was not due to anything over which the Government had control. It was due to the single fact that the population had increased to such an extent that the land was incapable of supporting the people.

We reach the great turning point in Irish history in the great potato famine of 1846-47, and the emigration consequent upon this. Here we find the quickening of a new and better life.

The history of the pre-famine period is sad enough, but we come to a happier time, a time of great awakening on the part of the people of Great Britain, of real and remarkable progress for the people of Ireland. Here is the beginning of what I venture to call a New Ireland. While it is true that during this period we have had two attempts at armed rebellion, the record of Great Britain in its relation to Ireland is one of which any country need not be ashamed.

The establishing of the Poor Law—probably one of the most perfect systems of relief existing in any country—sheltered the homeless poor and enormously reduced professional mendicancy. The school has gone into every parish, and education is practically free; so that illiteracy has been reduced by at least 30 per cent. In 1841, 28 per cent. of the population (young children excepted) could read and write; in 1851, 33 per cent., in 1861, 41 per cent., in 1871, 49 per cent., and in 1881, 59 per cent. In 1837 there were 1,384 National schools, in 1885 there were 7,936 the grant rising from £50,000 to £814,000. In 1841 there were nearly half a million of mud cabins; to-day the number is under 50,000.

Illicit distillation has ceased to exist except in one or two counties of the northwest, notably in Donegal and Sligo. Trade has developed to a wonderful extent, especially in north-east Ulster. The rise and progress of these northern towns is remarkable. Fifty years ago Belfast had 50,000 inhabitants. To-day it is a city of 250,000 and the third port in the United Kingdom. The same thing is true, in a smaller way, of the city of Londonderry and such towns as Ballymena, Portadown, Lurgan, Coleraine, and Lisburn. In the north

"the clamorous iron flail is everywhere heard"—"the play of the hammer on the rivet" is the music of industry.

There is hardly such a thing heard south of the Boyne. Why is it so? The reason for this is not to be found in the law nor in the administration of the law. Belfast and Londonderry are, and have been, subject to the same laws as Dublin and Cork. The real explanation, in my opinion, is to be found in the fact, that the unrest, the turbulence, the turmoil, the lack of a law-abiding spirit have frightened capital away and engendered an idle, thriftless mode of life over all this southern area. Yet, in the absence of industrial enterprise the improvement outside of Ulster has been steady, and railway companies, banks, public companies of all kinds, testify to a progress which has been most marked during the last three years.

In the four years 1842-45 there were 58,543 families evicted in Ireland; in the three years 1886-88 there were only 3951. Indeed, apart from that western area the country is a new country. Agrarian crime is at a lower point than it has been for ten years. Boycotting has almost ceased. Commerce has felt the breath of security and goes forward. What Ireland requires is, not a change of constitution, but the introduction of industrial enterprise that will take the pressure of life off the soil in the south and west. This can be secured by the enforcement of a just and supreme law impartially administered, and Ireland will continue to advance, as she undoubtedly is doing at the present time.

#### THE REICHSTAG AND THE PARTIES.

*Die Grenzboten, Leipzig, April 3.*

RESPECT for the Reichstag and interest in its transactions have diminished in the same degree that interest in the elections has augmented. No party is satisfied with its separate acts, nor is the German nation with its total performance. The electoral agitation, on the other hand, has become fiercer and more rampant, and the passions aroused mount to a pitch out of all proportion with the situation. This may be observed in the last three general elections. In 1884 and in 1890 the Left and the Centre obtained a preponderance; in 1887 the Liberals and Conservatives; although in these few years little else has changed. The reason may be that in our rapid time the majority of men act more commonly than they suppose on the judgment and impulse of the moment, and that the election of 1887 was held under auspices more favorable to the Government than the others. It is evident that essential conditions of progress ought not to depend on fortuitous circumstances, and that it is dangerous and degrading to compel the Government to degenerate into a party in order to secure favorable electoral results. The elections of 1884 resulted in a Reichstag that certainly did not give expression to the opinion of the German people, but was the outgrowth of party politics. The Clericals leagued themselves with the Progressists, the Democrats, and the Social-Democrats to keep every Liberal and Conservative out of Parliament. In 1890 the latter had grown shrewder and formed a *Cartell*, but nevertheless often succumbed to the assaults on every side. It may be asked why, if the Liberals and Conservatives conclude a *Cartell*, we should object to the other parties formally or virtually acting in the same way. The reason is that the Liberals and the Conservatives, with the Free Conservatives between them, under existing circumstances present only varying shades of the same color; whereas their opponents agree in nothing except their opposition to the measures of the Government. What has a Pole in common with a Dane or an Alsatian? What can bind the Centre and the Liberalists? One is a Church party, the other hostile to the Church. What agreement can there be between the Progressists and the Social Democrats? The former are rooted in the *bourgeoisie* and depend largely on Semitic support; while the Social-Democracy is the working-

men's party and has declared war on property, which is the chief predicate of the Progressists. How incomparably closer in their sentiments are the Clerical Catholic Centre and the Clerical Evangelical Conservatives, both elected mainly by the rural population; or the Liberals and the Progressists, parties that for a long time existed side by side as gradations of the same opinions, both sprung from the burgher classes of the cities. As things are, alliances of the most contradictory elements are advantageous in a practical sense to the respective parties, but confusing to the political and social conscience of the German people, and are fundamentally immoral.

#### THE GAG OF THE PRESS.

*Russkiya Vedomosti, Moscow, April 6.*

It is just twenty-five years to-day since beneficial reforms were introduced in the work of the Censor. On April 6, 1865, the Emperor Alexander II. issued the Ukase "to grant more freedom and facilities to the press of the land," and hereupon the Imperial Council enacted "some changes in, and supplementary regulations to, the existing functions of the Censor."

These enactments were not made by a spontaneous impulse. Demands for the relief of the press from its shackles had been urged for a long time, and the severe constraint under which it was laboring had been felt very keenly. In the revisions by the Censor of everything submitted to the press, there were frequent cases of aggravating displeasure, unpardonable, and sometimes most ludicrous arbitrariness. Sentiments to that effect have been expressed in literary and even in official documents. A. S. Khomiakoff aptly said that "the revision of manuscripts by the Censor renders comment on social subjects impossible. Without such comment the people are made to lose all self-consciousness, and the Government, on the other hand, has no means of knowing the wants and the feelings of the people." The official reports of the Censor's Bureau of the year 1862 concluded with the following remarks: "There is no doubt that the office of the Censor does not protect the Government; on the contrary, it heaps up cases of bitter aggravation and anger against it." In the reports of the Minister of the Interior for the year 1863 the working of that office is described in the following words: "Not a single pamphlet or a journal, not a single issue of a newspaper, not one article that deserves any notice, sometimes not a single paragraph of such an article appears in print in the same form as it would appear if it had not been revised by the Censor." It was pointed out, moreover, that the great reforms of Alexander II. (the abolition of serfdom, the introduction of trial by a jury, the changes in the government of provincial circuits and others required a canvassing by the public press in order that they should be properly understood and appreciated by the people. Such writers as wished to express their views on these subjects and found themselves debarred from the native press, sent their articles to foreign publications, where it was impossible for the government either to control or to keep track of them.

Such were the circumstances which necessitated the promulgation of the Ukase in 1865. The laws that were framed in accordance with that Ukase allowed certain journals of both Capitals of the Empire (St. Petersburg and Moscow) to be published without being previously revised by the Censor. Books of a certain size (original works of no less than a hundred, and translations of no less than two hundred printed leaves) were also made exempt from the Censor's scrutiny. The control of the public press was transferred from the Bureau of the Minister of Education to that of the Minister of the Interior. The latter, having the police system under its management, was to hold the publishers responsible for the contents of their publications, and it was vested with the power to fine them or to suspend the issue of their periodicals



in cases of offence. Limited and unsatisfactory as were these newly granted "freedom and facilities to the press," they still produced great activity and vigor in the field of our native literature. But since they were based on the old regulations and principles, their insufficiency soon became apparent.

In 1873 the press was prohibited treating of or commenting upon "current matters of importance to the Government." Here authors and editors were at once put in a position where they could not fulfil their duty either to the public or to the Government itself. In 1882, again new regulations were enacted which practically annulled the last vestiges of the "freedom and facilities" granted by the Ukase of 1865. And we have still to work and to pray for *more freedom to the press and less aggravation by the arbitrariness of the Censor.*

#### SOME POPULAR OBJECTIONS TO CIVIL SERVICE REFORM.

OLIVER T. MORTON.

*Atlantic, Boston, May.*

##### PART TWO.

VII. "THIS is the civil service that he (Jefferson) taught us sir—'Is the man honest? Is he capable?' These were the only requirements. . . . The head of the department is the man to inquire into my qualifications and honesty."—A representative of Tammany Hall inveighing against the merit system on the ground that it does not embody the Jeffersonian requirements of honesty and capacity.

The Pendleton Act does not prevent the head of a department from looking into the "qualifications and honesty" of an applicant. The Secretary of a great department cannot personally test the fitness of those applying for the numerous clerkships. The Civil Service Commission is a convenience and a guarantee of fair play. It does not appoint; it certifies to the result of public competitive examinations, and furnishes a list of the eligibles.

The objector quoted above furnishes an excellent reason for abolishing the spoils system; for an unwritten law governing it robs the chief of bureau of all discretion in making appointments. A system, that permits the dictation of Congressmen, the interference of outsiders, is not promotive of good administration.

VIII. "The duties of all public officers are so plain and simple that men of intelligence may readily qualify themselves for their performance; more is lost by the long continuance of men in office than is gained by their experience. I submit to your consideration . . . a general extension of the law which I . . . appointments to four years."

President Jackson furnishes the best commentary upon his own text. He did not wait for Congress to extend the four-year law, but put his theory into practice by making wholesale removals thus inaugurating our present spoils system. During this administration the public service deteriorated to a scandalous degree, leading to the high-water mark of inefficiency, and corruption in the official history of the United States, reached during the administration of Van Buren—that perfect exponent of the spoils system and protégé of Jackson.

IX. "Rotation in office, change, is an absolute necessity. . . . The frequent examination of the servant's accounts and the frequent removal of the servant himself, is an essential element to secure the perpetuity of free institutions."

The servant should not be removed unless there is cause, and an examination of his accounts should not wait upon removal.

"Change for the sake of change" is unsound as a political principle, and impracticable as a business method. If rotation is not rotatory—does not include all—then it lacks even the apology of a common benefit, and is a provision in the inter-

est of a few office-seekers. The people are interested in the business of the government, and not in the fortunes of itinerant office seekers. Refusing to recognize merit by promotion; and removing all officers indifferently, is to put a premium upon sloth, bungling and speculation. Commercial houses do not so conduct their business. They do not employ men with little or no fitness, nor do they discharge those of skill, trustworthiness, and experience.

Every American is not qualified, without previous training or experience, to fill any office. The incompetent men appointed for short terms, the 3,500 of the higher-grade officers selected by the President and the Senate, are helplessly dependent upon subordinates who are competent to manage the business. In all the departments, experience, of which duration in office is generally the measure, is absolutely indispensable. We must accept one of two alternatives, either the spoils system must be abolished, or some one party must be kept in power indefinitely.

It is urged that "our system abhors perpetuity," that rotation is a fundamental principle of democracy. This government was formed as a protest against tyranny; against the rule of unfit and irresponsible men. The Constitution abolished hereditary officers of government, and made merit, not birth, the test of official preferment. Civil Service Reform embodies this ideal.

The doctrine of rotation stripped of its pretensions and misleading verbiage is, not the purification of the Civil Service, but the displacement of one horde of office-seekers by another. Looked at in any way, it is a perpetual recurring menace to the stability of the Government.

The facts revealed in the working of this system show that it makes of administration a chaos, of politics a trade, and of principle an interest.

#### CONGRESSIONAL POWER ON EDUCATION AND ELECTIONS.

B. J. SAGE.

*Belford's Magazine, New York, May.*

THE following suggestions are submitted to the consideration of the Senators favoring the proposed Education and Election Bills.

I. Congress receives its existence and authority by what Washington characterized its "*Constitutional Charter*," and the said charter "by defining its duties designates the objects of its attention."

The principle, "*expressio unius est exclusio alterius*" is an essential principle and the view of all the fathers. Congress is to do only what is expressed in writing. Implied powers must be found within the expressions of the law."

And "we, the people," decided that all powers not written in the Constitution are kept out of it, so that it must be criminal for officials to take from us and use our reserved power.

II. Education and Elections were "designated" as among "duties" of our home legislators. We demand the language establishing the federal claim of "power" over them, or making them "*objects of attention*."

III. Some Congressmen justify their action by claiming an express "*power*" to "*provide for the common defence and common welfare*." No such "power" exists. Indeed the whole sense of the phrase belongs to every power in the Constitution, as is proved by the preamble, which expresses "defence" and "welfare" as motives and purposes of the whole instrument, and all its parts and "*powers*."

IV. The Convention of 1787, on September 14, acted finally on the revenue or taxing power, as follows:

"Article 1, § 8, the words '*but all such duties, imposts, and excises shall be uniform throughout the United States*' were unanimously annexed to THE POWER OF TAXATION."

This proves that the convention decided that there was no "common defence and general welfare" "power."

"We, the people," in "defining duties" and "designating objects of attention" in the federal charter, withheld from it "Education and Elections," and reserved these duties to our Statal agents, so that federal functionaries taking control of such subjects in any degree, are guilty of perjured usurpation and revolution.

V. "The Congress of the United States undoubtedly has the power to supervise Congressional elections. They are thoroughly national."

"The only elections that can be regulated by national authority are those for members of Congress."

Are they national elections?

These texts are taken purposely from leading authorities of both parties, my aim being to promote truth, vindicate the law as it is, and show: 1. That the Representatives are Statal and not national. The representatives represent States. The representative must be a citizen or inhabitant of the State that chooses him. He belongs to the State, he does not represent the nation, or any province or other subdivision thereof. 2. Voters are purely Statal, and not National. The voting power of the people is entirely confined to the States. 3. The control of elections and suffrage is essential and vital alike to freedom and Statehood. Votes are created and owned by States (*i. e.*, the political people), for the purpose of determining and doing Statal will. They elect a State's quota of representatives, senators, and presidential electors, all of whom are, in status, members and citizens of the States. 4. Congress has no such power as that claimed. In regard to education, no pretext appears either for claiming or opposing the power; and the only language upon which the pretended claim is based, the only provisions that relate to the people's voting power and voting, have reference to "the times, places, and manner of holding elections for senators and representatives prescribed in each State by the legislature thereof, but that Congress may at any time by law make or alter such regulations, except as to the places of choosing senators." Only as to "manner" then, can Congress act as to "holding elections for senators and representatives." And this must be the full extent of federal power to interfere; and that as the Constitution provides that "each State shall have" her representatives and "her equal suffrage in the Senate, her "holding elections" for such agents must be an act of her own volition; and that regulations of manner or mode cannot be held to affect the right or the means by which it is exercised.

#### THE UNITED STATES AS A LAND PURCHASER.

HON. A. Q. KEASBEY.

*New Englander and Yale Review, New Haven, April.*

THE United States has been a purchaser of land on the most stupendous scale ever known. Its first venture was in 1803, when it bought a tract lying between the Mississippi and the Pacific containing about 750 millions of acres at a price of about two cents an acre. At the beginning of the century this province belonged to Spain. Although the treaty of 1800 transferred it to France, yet Spain still held the entrance to the United States from the Gulf. But in 1801 our government saw that, not weak Spain, but the great conqueror, who was giving law to Europe, and seeking to found a Colonial Empire in the West, was to control that part of the country. The situation was alarming. The President was authorized to buy the Island of Orleans, and to direct the Governors of States to call out 80,000 men. In 1803, Monroe was sent to the aid of Robert R. Livingstone, the Minister in Paris, with instructions that if France refused to sell, he was to arrange with Great Britain that France should be prevented from taking possession of Louisiana.

But even while Monroe was sailing to France, war had become imminent between England and France, and in March, 1803, Bonaparte began to raise another great army of conscripts. His purposes of Colonial Empire had to give way to the necessities of his new conflicts in Europe. And so he instructed Talleyrand to propose to sell the whole of Louisiana, and suggested \$20,000,000 as the price. The whole of this vast territory was sold for \$15,000,000 and the assumption by the United States of claims of American citizens against France amounting to \$3,750,000. The sale embraced the following present States, viz: Alabama and Mississippi south of parallel 31, all of Louisiana, Arkansas, Missouri, Iowa, Nebraska, Oregon, North and South Dakota, Montana, that part of Minnesota lying west of the Mississippi, part of Kansas, about half of Colorado, and the Territory of Idaho, the greater part of Wyoming and the whole of the Indian Territory. It would be useless to attempt to compute the economic value or the political advantages derived from this purchase. Two facts may aid the imagination in its effort to conceive them. First: the Senators from this province form just one-third of the Senate as now constituted, so that this purchase stands for one-third of the political power of the whole country in its upper house. Second: the production of gold and silver from this territory deposited in the mints and assay offices up to the close of the fiscal year ending June 30, 1888, has reached the enormous sum of \$239,740,791.71. We well understand now how true was Napoleon's remark that he was selling an empire for a mere trifle.

In 1804 Mr. Monroe was sent to join Charles Pinckney, Minister at Madrid, to negotiate for the purchase of the land along the Gulf from the eastern boundary of Louisiana to the Atlantic, including Florida. They offered two millions for the Floridas. The negotiation failed. After years of turmoil and war in this territory, the negotiations for sale and the settlement of boundaries were transferred to Washington, resulting in the treaty of February 23, 1819, by which the United States was to pay to Spain \$5,000,000 for both east and west Florida, containing 59,268 square miles.

In 1827, Clay, as Secretary of State, offered Mexico \$1,000,000 for Texas, and in 1829 Van Buren offered \$2,000,000. Not until 1845 did we come into possession of this tract of over 200,000,000 of acres. This was brought about by the secession of Texas from Mexico, and the establishment of an independent republic. Although this addition to our domain was brought about without the formal action customary in a land purchase, yet we paid for California and New Mexico, which included Utah, Nevada, and a large part of Arizona, in all 350,000,000 of acres, \$15,000,000 and \$3,500,000 in claims of United States citizens assumed. We afterward paid Texas \$10,000,000 for that part of New Mexico east of the Rio Grande which was claimed by her; so that the whole outlay for Texas and the Mexican cession, embracing nearly 600,000,000 of acres, was \$28,500,000—beside the cost and loss of the war.

In 1853 we claimed the Messilla Valley—a little piece of land on the southern border of Arizona. Mexico disputed our claim and took armed possession. We wanted no more fighting; so Gen. Gadsden was sent by President Pierce to Mexico to negotiate the purchase. He succeeded in this, and the United States bought a tract of 45,535 square miles, or about 30,000,000 of acres, for \$10,000,000—the highest price we ever paid.

Negotiations having been opened with Russia for the purchase of the whole region embracing the Russian possessions in North America, by the treaty ratified May 20, 1867, the United States became the possessor of Alaska; the price agreed upon was \$7,200,000. Charles Sumner said in his speech on this subject: "By this purchase we dismiss one more monarch from this continent; first France; then Spain; then France again; and now Russia—all give way to the Absorbing Unity which is declared in the National motto, 'E Pluribus Unum.'"



This great tract equals in area seventy-one States like Massachusetts, and is as large as the British Islands, France, Spain, Portugal, Switzerland, and Belgium.

This completes the real estate transactions of the United States, as the business stands at present—nearly 2,000,000,000 of acres bought for less than half a dime an acre.

For the purpose of a clearer view of our land purchase this table is prepared:

Tract Purchased.	Seller.	Date of Purchase.	Quantity sq. miles.	Price.
Louisiana - - - -	N. Bonaparte for France	1803	1,171,931	\$18,750,000
Florida - - - -	Spain	1819-21	59,968	5,000,000
Texas - - - -	Itself	1845	376,133	10,000,000
Mexican Cession -	Mexico	1848	545,783	18,250,000
Gadsden Purchase -	"	1853	45,535	10,000,000
Alaska - - - -	Russia	1867	577,390	7,200,000
Totals.		Sq. Miles, 2,776,040 \$69,200,000		

Acres, 1,766,665,600.

Cost per. Sq. Mile \$2.50.

" " Acre about 4 cents.

### THE SOUTH AND ITS COLORED CITIZENS.

HENRY WATTERSON.

*The Cosmopolitan, New York, May.*

SOUTHERN PROBLEMS.—FIRST PAPER.

THE treatment of the Southern question as it appears in the records of Congress is to all intents and purposes the same old story of accusation and denial. There are not so many firebrands on either side, yet from time to time alternate flashes of crimination and recrimination have lightened the question only to leave it again in impenetrable darkness. There is a more general spirit of inquiry and less impatience.

Every attempt to mend the conditions of the South by national legislation has proved absolutely futile, and in the very nature of the case it must always be so.

When the Republican party came out of the war for the Union, it had to consider a situation new to human experience and complicated in every part. Under the inspiration of Abraham Lincoln, that which might have been, if not simple and easy, at least practicable, became, against the irritating friction of Andrew Johnson, impossible.

It was under the inflamed conditions of a constitutional battle between the President and Congress that the Republicans undertook the reconstruction of the Union.

Among the most serious and pressing of the questions that the Republican party had to determine was the status of the emancipated slave. He was a freeman; but he was not a citizen. What should be done with him?

Though sectional feeling and party interest prevailed to a large extent, it is absurd to pretend that the investiture of the negro with all the rights of citizenship was merely an act of revenge or reprisal. This plan for the settlement of the negro question received the support of the best men of the Republican party, men of the most conciliatory and conservative tendencies, who were the friends and not the enemies of the South. The words of the great Chief Justice expressed the good sense and good feeling of the time when he said: "Give the blacks the ballot and leave the whites alone." But the President, declaring this to be "a white man's Government, threw himself into the struggle, out of which emanated so much travail for the country, and so much anarchy and ruin for both the blacks and whites of the South.

Reconstruction was a total failure. As far as the negro is concerned, we are just where we were in the beginning; except that, instead of weakening the political power of the South, negro suffrage has strengthened it, curtailing in that degree the sectional power of the North as exerted through the Republican party.

The Republicans, averse to being hoist by their own petard, have sought a means of escape by trying to make it appear that the whites of the South are barbarians, capable of any crime in the interest of political ascendancy.

This is not so; it could not by any possibility be so. There is no essential difference between the people of Maine and the people of Mississippi. Remove all the white men from Mississippi and fill their places with white Republicans from Maine, and the state of affairs would remain unchanged—if, indeed, it was not made worse.

Nowhere on earth can the bottom of society be put upon the top with happy results. Five hundred qualified and responsible voters, born free, can never be made subject to 1,000 semi-barbarians just emerged from slavery.

To attempt this in any part of New England would run rivers of blood. Its attempt in the Gulf States did run rivers of blood.

If the blacks of the South resembled in any way the blacks of the North, it might be otherwise.

There is as little likeness between the negro field hand of Mississippi and the colored domestic of Massachusetts as there is between the Boston dude and the New York bruiser.

The blacks of the Gulf States are ignorant and indolent; under excitement, fierce, blind and cruel.

Not until the whites are divided will they divide, and the whites cannot divide while their lives and properties are perilled by a race war forced upon them by outside pressure. This is not a political question. It is not a sectional question. It is a question of self-preservation. It is a question of the existence of responsible government and civilized society on the one hand; ruin, anarchy, chaos on the other.

### FOOLING THE FARMER.

*Editorial, Belford's Magazine, New York, May.*

Of all classes, the farmers have probably exhibited the least sagacity in looking out for their own interests. They have permitted themselves to be taxed for the benefit of others. While a tariff on importations could be of no advantage to them, they have been unwittingly paying higher prices for home-made wares that free-trade would have cheapened. They have been pulling the manufacturers, chestnuts out of the fire at the expense of their own fingers. And yet their vote has been the principal bulwark of the so-called protective system.

The farmers are opening their eyes to the true situation. They begin to see that "protection" means discrimination, and that discrimination means extortion, and that they furnish most of the victims.

Their political leaders are preparing certain new deceptions. The first will be a pretence of looking out for the farmers' interests in the new Tariff Bill, by putting upon the dutiable list some things which they produce. Another bait especially designed for the farmers is the Bounty—to give the producers of certain unprofitable and experimental articles a bonus from the national treasury. It would be impossible to conceive of anything more dishonest or fallacious. The bounty system is wrong in principle. It means that some shall be taxed for the benefit of others. Money does not grow in the treasury; if bounties are taken out, large sums must be put in; and as the farmers are the most numerous class, and pay most of the taxes, they would be the principal sufferers.

Another imposition is the pretended conversion to tariff reform of certain men having their confidence. We have an illustration in the case of the distinguished Western United States Senator who, assuming to represent Iowa, an agricultural State, has for years been working for the manufacturers of Pennsylvania and other Eastern communities, and against the best interests of his own commonwealth. But Mr. Allison's

constituents are not so blind as he supposes, and the indignant farmers of Iowa almost defeated his re-election.

A similar case is furnished by Iowa's next-door neighbor, the State of Minnesota. The present Governor was elected as an avowed protectionist by a small majority, and there is every probability that, on the same platform, he would be defeated by the farmer vote. His sentiments uttered before a farmers' convention show that he has suddenly seen a new light, but so long as Governor Merriam acts with, and throws his influence in favor of his former political associates, the protectionists, his fine professions will amount to nothing. The farmers need not be deceived by plausible and sympathetic talk. They should remember that actions speak vastly louder than words.

CASE OF THE "COCARDE."—*Revue Bleu*, Paris, April 26th. A volume of the evidence in the trial of Boulanger, Rochefort, and Dillon before the High Court was taken from the printing-house a few days before the trial, and a number of depositions contained in the volume were printed in a newspaper. Three persons were prosecuted for these acts—two journalists and the person who abstracted the volume. All three were acquitted.

The question submitted to the jury was: Has a newspaper a right to publish a secret document, one that must have been stolen, with the knowledge that it was stolen. Journalists and managers of newspapers called before the bar as experts showed a touching unanimity in their evidence, and all proclaimed what they called the rights of the press. Journalists of one class said: "I have no opinions. My business is to get the news, and to give it to the public. Whenever a document falls into my hands that I think capable of interesting, I hasten to publish it;" some adding, "lest a competitor should forestall me"; and one expressed the reserve, "unless it should work harm to my country." Another class said: "I serve a party. I am a party man, a fighter. Any document that promises to aid the cause that I defend, I use without hesitation. Any weapon is good with which I can strike a blow at the enemy." When the Advocate-General asked: "Would you publish a document knowing it to be stolen?" some replied frankly, "Yes, even knowing that it was stolen;" one answered, with a smile, "Oh, I am not inquisitive;" and one made the still neater response, "There is no theft in the case; it is simply expropriation in the interest of the public."

The verdict of a jury does not make law, but nevertheless it establishes a precedent that has a powerful influence on the action of future juries. The result of this verdict is that the journalist is above the law; for the statutes against abetting theft, receiving stolen goods, and publishing secrets of State do not apply to his professional acts.

THIRTY YEARS OF COLONIAL GOVERNMENT; or, Extracts from Dispatches and Letters of the Right Hon. Sir George Ferguson Bowen, C. M. G.—*Westminster Review*, London, April. When Sir George Bowen assumed the government of Queensland in 1859, there was no settlement except in the southeastern corner. Settlers to the number of 25,000 were thinly scattered over a space as large as the area of Great Britain. During the eight years of his administration a line of new ports was opened along all the eastern coast of Queensland from Rockhampton to Cape York as well as at the head of the Gulf of Carpentaria. Surveying the general development of the colony under his genial and statesman-like rule, he was well justified in remarking: "Such are the triumphs of peaceful progress; they are victories without injustice or bloodshed; they are conquests not over man, but over Nature; not for this generation alone, but for all posterity; not for England only, but for all mankind." From Queensland he was transferred to New Zealand, over which he ruled from 1868 to 1873; and was mainly instrumental in bringing to a

close the protracted Maori war. Shortly after the conclusion of the war he was promoted to the government of Victoria. Upon leaving Victoria in 1879, he proceeded to Mauritius thence to Hong Kong, where all the tact and vigilance possessed by so consummate a ruler of men, were necessary for him amid the troubles and complications of his new position. In 1887 the successful Pro-Consul was at liberty to return home, knowing that he could do so without in any degree imperilling the affairs of the great Eastern Colony in which he had spent some of the most anxious hours of his life.

THE ENGLISH CONQUEST OF JAVA, by Walter Frewen Lord, in *The Nineteenth Century* for April, sketches a scene in English Colonial History probably entirely unknown to the majority of readers. Napoleon, in 1806, raised his brother Lucien to the throne of Holland, and one of his first acts was the fortification of Java, then a Dutch dependency. In 1811 an expedition set out for the other India, as it was called, and without great difficulty conquered it. Then followed a period of three years of English rule, during which much of the aimless, useless management of the Dutch and the ill-concealed treachery of the natives were overcome by the shrewd, far-seeing wisdom of the Governor General, Thomas S. Raffles, until the island was in an excellent condition. In England, however, little was understood of the real state of affairs, and Java was handed over to the Dutch, just as it began to prove a valuable element of English rule in the East.

## SOCIOLOGICAL.

### WHEN THE FARMERS WILL BE PROSPEROUS.

C. WOOD DAVIS.

*Forum*, New York, May.

THE needed relief must come in the operation of such natural agencies as will bring about a readjustment between population and production. But in order to show how and when this will be brought about, it must first be known how much present production is in excess of home requirements.

Should population continue to increase as heretofore, and production not increase more than seems probable, home requirements will absorb all food products before the end of this century.

During the last five years population has increased 13.7 per cent., the area in corn 12.3-10, that in oats 29, cattle 20, and swine 14, with a decrease of 3.4-10 per cent. in the wheat area. Corn-growing is apparently approaching its limit.

Any increase of corn acreage must be looked for in the States of the Missouri Valley, in Arkansas and Texas, and in a portion of the Indian Territory. The tendency of the present very low price will be to contract the area in corn wherever the land can be otherwise employed.

Careful computation of the extent of the exportation of animals and animal products, now and fifteen years ago, shows the increase in such exports to be equal to an addition of one bushel of corn per capita. With the consumption of twenty-eight bushels per capita, an average yield from 83,000,000 acres would supply a population of 74,000,000, which we may expect to see in the year 1895.

Wheat-growing has reached and passed its limit. In the North Atlantic group the increase in acreage was constant until 1880, thereafter giving place to a material diminution. In the Lake States the increase was great up to 1880, when a rapid decrease began. In the States of the Missouri valley exclusive of the Dakotas, the increase was very great up to 1881, when a sharp corner was turned. The Southern States including Arkansas and Texas, show a moderate increase from 1875 to 1884, but a loss of 588,998 acres in the last five years.



now employed in cotton fields. In the Pacific States, prior to 1884, occurred a rapid increase. Since then the increase has been less than one per cent. Immense forests will preclude any rapid increase in Oregon and Washington. During the ninth decade the Dakotas witnessed the most rapid expansion of wheat cultivation the world has ever known. As there are no more Dakotas to be exploited, wheat-growing has evidently reached its limit, and exportation will grow less and less, until home consumption shall absorb our entire product of this cereal.

But we need not wait for a complete equilibration of production and domestic consumption for a return of fair prices, as Great Britain alone requires 150,000,000 bushels of wheat annually, to supplement a home product, steadily diminishing while the requirements steadily augment. Examination shows that neither India nor Australia can supply the needed surplus. Great Britain and Western Europe, with ever-increasing population, will soon require much more wheat than the exporting countries will furnish while prices remain near the present level. Meanwhile, our own requirements annually increase at the rate of 10,000,000 of bushels.

During the last four years cattle increased 16.4 per cent., an average of 4.1 per cent. per annum, but much of this increase was in the first two years of the four, the rate of increase in the last two years being but 2.4 per cent. per annum. This is a lower rate of increase than shown by the population. Of the late increase an unusual proportion is milch cows.

During the fourteen years prior to 1885, the increase in cultivated area was so great that, after assigning the required 3.15 acres to each unit of population, there remained a surplus of 20,248,000 acres, which was employed in growing products to glut home and foreign markets.

Should the American people continue to require the product of 3.15 acres each, that will, after 1893, necessitate yearly additions of 6,000,000 acres to the area employed in growing staple crops, as well as great quantities of land to furnish the additional dairy, orchard, and minor products required by the growing population.

If the computation be correct, and if the Department of Agriculture has not underestimated the area cultivated, domestic consumption will absorb the entire product of cereals, potatoes, and hay within five years from January, 1890. Agricultural exports will thereafter consist almost wholly of tobacco, cotton, and animal products, the volume shrinking as home consumption increases. We may, therefore, expect that, within five years, all the products of the farm will be required at good prices; that lands will appreciate greatly in value, and that the American farmer will enter upon an era of prosperity, the unlimited continuance of which is assured by the exhaustion of the arable areas.

#### A PLAN FOR THE RELIEF OF FARMERS.

F. I. VASSAULT.

*The Overland Monthly San Francisco, May.*

WE produce an excess of agricultural products each year, and thus the price of what the farmer sells is fixed by the price in foreign countries, while of most of the articles the farmer buys we do not produce an excess, and therefore to the extent of his purchases he is harmed by the protective tariff. The fact that the farmer is not prosperous is patent to all. Who ever heard of one making a fortune from his farm, such as the barons of industry frequently make from their manufactories? In order to overcome this condition of affairs, what is claimed as an entirely new system of finance has been proposed by a Senator from California.

Briefly stated, Senator Stanford's scheme is as follows: Money is to be advanced by the Government to the farmers, secured by mortgages on their farms. The loan is to be equal to not more than one-half or one-quarter of the assessed value

of the farm, is to draw one or two per cent. interest, and is to be paid in paper money, which is made a legal tender and may be called in at any time by the Government, upon reasonable notice, to avoid an over-issue. In effect the plan amounts to an unlimited issue of legal tender notes, secured by the agricultural land values of the country, but it is to be issued to one particular class of the community to the exclusion of all others.

Such schemes are not new in history. In 1705, John Law issued his "Money and Trade Considered with a Proposal for Supplying the Nation with Money," in which he proposed the issue of legal tender notes by the Government, to be lent to land-owners to the extent of one-half or two-thirds the value of their land. The assignats of the French Revolutionary Government were the same in effect, their payment being secured by the confiscated estates of the Church, and they were to be redeemed as the land was sold. Frederick the Great issued land-mortgage notes bearing interest, but inconvertible. There have been other similar schemes, but these are the principal ones.

The history of the French assignats, which depreciated to one-half of one per cent. of their par value, would be instructive reading for those who have hailed this new financial scheme with such delight.

But let us glance at some of the effects which would be inevitable upon the adoption of such a plan. The value of farms in this country by the census of 1880 was \$10,197,096,776. On this valuation, loans of one-quarter the value of the farms would necessitate an issue of \$2,549,274,194, paper money. With the very low interest proposed, one-third or one-quarter of current rates, it is not probable that any land-owner would refuse to avail himself of the opportunity to obtain money on such terms either to use on his own farm, employ in business, or loan to others who did not possess farming lands. There would follow a largely increased demand for such lands, as a basis for loans; the price of farm lands would greatly rise, and an expansion of the land-secured currency would follow.

If any part of the loans are called in within less than six months or a year of their issue, the proposed benefits of the act would be nullified as to such loans, because the land-owner would either have to refrain from making use of the money in any permanent way, or would be obliged to go into the market to raise money to repay the loan, and it would be absurd to expect any farmer to refrain from negotiating such a loan.

Let us see what the effect of such an issue of paper money would have upon the currency of the country. It would add fivefold the volume to our outstanding legal tender notes even when they were at their greatest volume. The largest volume of outstanding legal tender notes, issued by the Government, was \$432,553,912 — about one-fifth the amount of paper money proposed to be issued under this new system.

At that time \$100 in gold was equal to \$144.25 in currency. There was uncertainty of redemption then, and uncertainty would arise again in proportion to the increased amount of issue of legal tender notes, thus depreciating the value of the notes, the first effect of an adoption of this scheme.

Upon the circulating medium of the country the effect would be not less disastrous, more than doubling the amount of money in circulation, and furnishing a little more than two and one-half dollars for every dollar needed. Two things would flow from this. The prices of every commodity, expressed in terms of the currency, would increase about 100 per cent. and, owing to the increased price of bullion, expressed in terms of the paper money, the metal would be withdrawn from circulation. All this would be followed by a period of wildest speculation, with all its train of disastrous consequences.

Such schemes as this arise from an ignorance of the most fundamental principles of finance.

## THE OTHER SIDE OF THE DIVORCE QUESTION.

A. BURROWS.

*Overland Monthly, San Francisco, May.*

THE causes that are now revolutionizing the marriage laws in Europe are undoubtedly the same as those that have produced our American divorce laws. The doctrine that marriage is a civil contract logically results in the doctrine that such contracts should be regulated according to civil, rather than canonical rules, the only object of our government, to promote the temporal happiness of the governed. If it were not for the principle that there are three parties to every divorce suit—the wife, the husband, the State—and for the additional reason that the care and custody of minors are frequently involved, the rules providing for the dissolution of contracts generally might be held to apply.

From the purely ethical standpoint, a number of reasons are urged against divorce; foremost, that too common divorce degrades the institution of marriage. Marriage, of course, is the foundation of our social system. A blow aimed at it is a blow aimed at the institutions of our civilization. To its decay may be traced the decline and fall of more than one great nation of the past. To its influence may be justly traced the success of all the Germanic races. On its integrity will, no doubt, largely depend the future of our nation.

Does the existence of our divorce laws imperil this institution? If so, then abolish the divorce laws—the sooner the better. But how can divorce laws militate against marriage? The cutting off the rotten branches cannot injure the tree. The destruction of false coin cannot injure the national currency. The abrogation of that which produces misery cannot surely undermine the happiness of the prosperous. Can anyone explain how the maintenance of the marriage relation between an abandoned wife, and a criminal husband, can encourage the institution of marriage? Nay, in such cases, divorce operates as a furnace to destroy the dross, purify the marriage relation, and limit it to what it should be—an *actual* union of man and wife.

Do divorces injure society? The answer is, that society cannot be injured by that which separates the false from the real. The scandals and miseries of unhappy marriages reflect far more upon our social life than do divorces. Divorce, by lessening the number of unhappy marriages, increases the number of happy marriages, and this is surely beneficial to society. If it be said that divorce laws ought to be discouraged because they are injurious to society, this is but begging the question, by assuming one of the points in dispute.

The most serious aspect of the divorce question is that which relates to the children involved. Divorce nearly always makes them as badly off as if half orphans—sometimes worse. Yet the state of affairs which calls for divorce is often more demoralizing to children, even the little ones, than either divorce or its results.

This side of the matter has been persistently ignored, but nothing is more apparent than that miserable domestic discord has the most serious result on the children, an effect which some think is even prenatal in its influence.

The effect of divorce upon the parties themselves: It is generally conceded that the limited divorce known as divorce from "bed and board," exerts a demoralizing influence. Under it the woman is "neither maid, wife, nor widow," and becomes a social anomaly. The actual result shows that women made widows by divorce hold their own, in every way, with those who have been made so by death.

It is seldom that a divorced woman is found to be mixed up in any of the scandals so common in our time. It cannot be said that the general effect of divorce upon the moral nature of those who obtain it is at all demoralizing.

In a country like ours, where public opinion is so diverse as to have seven causes for which divorce may be granted in one

State, and no divorce law at all in another, the experiment of attempting a uniform law would be disastrous to political concord.

The belief that the public sentiment that upholds our divorce laws is the result of the growth of irreligion will hardly be borne out by facts. The most immoral countries of Europe are those that have no divorce laws whatever. It might be correct to say that the growth of divorce laws, in both Europe and America, is commensurate with the decay of Ecclesiastical influence.

To hold that the Founder of Christianity ever taught that no act or habit of a spouse, however disgusting or cruel, save the violation of the seventh commandment, will warrant a dissolution of marriage, is to put such a forced construction on His words as no modern court would ever dare to apply to the language of a statute; and is also to hold that one of the objects of government is to "perpetuate cruelty in certain cases." Because He, in commenting upon a barbarous law which permitted a man to drive away his wife and call such expulsion *divorce*, declared it to be no divorce at all, the dogma is deduced that all divorce (except for a single cause) is forbidden in Scripture. Ordinarily it would appear that His words were intended to apply only to the arbitrary *mode* of divorcement, which violated the fundamental maxim, "That no man can sit in judgment in his own case." Its palpable violation in allowing a man to drive off his own wife, was, doubtless, what called forth the denunciation of the Nazarene. Divorce, as we understand it, could not be referred to, because it did not exist in those days. Many biblical critics and, recently, Count Tolstoi ("My Religion") call attention to the fact that the words "*saving for the cause of fornication*" are spurious, as they are not in the oldest New Testament manuscripts. This is not improbable, for *death*, and not divorce, was the penalty of fornication under Jewish law. If this view is correct, then the position I have taken becomes yet stronger, by reason of the necessary absurdity of the opposite position.

## PROGRESS OF FRENCH AFRICA.

FELIX HÉMENT.

*Magasin Pittoresque, Paris, April 15.*

THE invasion of civilization in Africa has already proceeded so far that the acquisitions of European powers are conterminous, and frontier delimitations are necessary to avoid encroachments and occasions for conflicts. In another century a new Europe will have succeeded to the Africa of to-day. Railroads will furrow the spaces now arid deserts, which will then have been redeemed to cultivation. Science will triumph over the evils of the climate, and on the shores of the great lakes, or rather small seas, of the interior, populous towns will be reared, with numerous lines of steamboats plying between them.

Meanwhile Algeria and Tunisia are prosperous, and in the latter colonization is making surprising progress. The country has 600 kilometres of roads, three times the total of three years ago; and the navigable water-courses have been greatly improved. Many towns are now provided with water for domestic use and sanitation. The ruined reservoirs of ancient Carthage have been restored, furnishing the city of Tunis with 25,000 cubic metres of water per diem, in addition to 15,000 cubic metres supplied by the water-works company. The docks have been repaired at La Goulette, a pier has been built at Sfax, and the Canal of Biserta has been made passable for ships. Lighthouses along the coast make navigation as safe by night as by day. The geological survey has been concluded, and analyses of minerals make it certain that many mines will be opened. The cattle export has increased nearly threefold in ten years; that of wool has nearly doubled; the oil export



has grown from 10,000 to 73,000 quintals; and the wine product between 1887 and 1889 increased from 10,000 to 32,600 hectolitres.

EDUCATION AND CRIME IN FRANCE.—Marc Reville, in *Revue Bleue*, April 26, in his strictures on a book that Adolphe Guillot, a criminal magistrate in Paris, has published on the prisons of the French metropolis and their inmates, under the title, "Paris qui souffre," assents to the conclusions drawn from the extensive experience of M. Guillot that the promiscuity of the sexes facilitated by the lodging-houses and beer-gardens of Paris and the temptations to gambling afforded, especially by the horse-races, are the most frequent roads to prison. When, however, M. Guillot declares that crime has increased within the last few years because of the exclusion of the clergy from the prisons and God from the schools, his critic, in the first place, denies that the priests are banished from the prisons, because Sunday services are held regularly, and every prisoner is obliged to attend, unless he expressly desires to be excused; in the next place, he declares that secular education has not been in operation long enough to determine its effect on crime; and, finally, he questions whether, by a fair interpretation of statistics, there has not been a diminution instead of an augmentation of crime.

## SCIENTIFIC.

### NORTHERN LIGHTS.

WILHELM STOS.

*Popular Science Monthly, New York, April.  
From Ueber Land and Meer.*

THE people who have inhabited the northern parts of Europe, where mists hung over their forests, were accustomed to imagine that they saw the forms of their gods and heroes in the dense clouds. It was easy to further associate the northern lights with the actions of these imaginary deities, and it is to them that the references in the Edda to fiery steeds speeding to Walhalla are supposed to refer. Chinese writings, which may be two thousand years old, speak of red vapors, which rise in the heavens, and such evidently refer to the auroras. Many of the Greek and Latin Classic authors refer to the aurora in their writings. Aristotle speaks of red beams in the heavens and also torches and billows of fire. Seneca says, "the gleaming flashes may be caused by violent winds or heat in the upper regions of the air." Pliny, when recording the brilliance of the northern lights which were seen when the Lacedemonians were defeated at sea, and when Philip of Macedon warred in Greece, speaks also of the supposed relation between great disasters and the appearance of northern lights. This writer, however, says, "I believe that these phenomena, as all others, occur at times regulated by nature and are not, as most people suppose, to be ascribed to a variety of causes which their fancies invent. They have been premonitors of great misfortunes. As they occur so rarely the law which they obey remains hidden and may not be traced."

The middle ages were strongly impressed with the mysterious, especially in the aurora. Even Shakespeare is supposed to be referring to the northern lights in his play of "King Henry VI," Part III, act ii, scene i.

The observations of Gassendi about the phenomena of 1621 are, by many investigators, considered the starting point of right views of the nature of northern lights. Halley made the first truly scientific investigation when, in 1716, he suggested that the auroras were a magnetic exudation from the north pole of the globe. Some of Halley's contemporaries opposed his opinions. Wolf, of Halle, thought that they were

caused by sulphurous fumes, while Descartes considered them merely reflections of snow and ice at the north pole; and still others believed that they were like the tails of meteors, a kind of nebular formation. Halley had arrived at his opinion by noticing that the centre-line of the light-arc deviated to the west of the meridian to exactly the same point indicated by the magnetic needle; later, Mairan thoroughly established the fact of this coincidence. Thus the relation between northern lights and magnetism was recognized.

The next necessary step was to establish the relation between magnetism, as a power, and northern lights as a phenomenon.

Auroras are most frequently seen in cold and north temperate zones, especially between the sixtieth and seventieth degrees of north latitude. They have been seen as far south as the twentieth parallel, and in full splendor at the seventy-fifth degree of latitude.

One means of ascertaining the true cause of northern lights is the spectroscope. If a powerful electric light current is sent through a glass tube filled with rarefied air the light thus produced has the same peculiar characteristics as northern lights.

Another step in these discoveries was made by experiments with magnetic currents in atmospheres of different densities. The earth is a huge magnet through which magnetism is continually surging in mighty waves. One theory is, that when magnetism is given off at the north pole, light will be produced in certain conditions of the atmosphere.

During 1883 Lemström covered the plateaus of two mountains in northern Finland with a network of copper wires raised a short distance from the ground and provided with many metal points. The whole was insulated and connected with a zinc plate buried in damp ground in the plain below. A continuous electric current from the air to the ground was established and light appeared hovering over the metal points; the light thus produced was found, by the spectroscope, to resemble aurora light.

The origin of electric fluids or magnetism is still being investigated. One theory is that the earth derives its supply from the sun; another is that there is an interchange between the earth and sun, the one being positive, and the other negative.

### THE COINAGE OF SILVER.

FREDERICK A. SAWYER.

*The Forum, New York, April.*

THE project now under consideration in Congress for the free coinage of silver calls for enquiry as to what the effect will be on the currency of the country, and whether or not the measure is likely to be successful. Several attempts have been made, through legislation, to have a silver coin weighing 412 1-2 grains, Troy, of a standard fineness, equal to a gold coin 25 8-10 grains, of a standard fineness. Thus, it is sought to affix, by legal enactment, a permanent value to the commodity, silver, much higher than its commercial value.

Those engaged in the production of silver have asked government to assist in raising its value, although it has been decreasing in value ever since 1878. Both silver and gold are regulated, as to value, by the law of supply and demand. The opening of the Australia and California gold mines reduced the purchasing power of that metal. Since the western coast of America has produced so much silver, that metal also has decreased in value.

A silver dollar has only seven-tenths of the purchasing power of a gold dollar. The legal enactment of the value attributed to a silver dollar has not increased its real value, and in commercial transactions between nations a coin has purchasing power equal to the amount of pure metal which it contains. The gold and silver dollar are, by statute, said to be of equal

value; but in reality this is only fictitious, and experience has shown that there cannot, for any considerable length of time, be a fixed ratio in value between gold and silver. The law fixes the relation between a gold and a silver dollar, so that the silver will weigh 16 times as much as the gold, but the commercial value is that a dollar's worth of silver must weigh 23 times as much as gold; five years hence it may be 1 to 30. In ancient Egypt the ratio was 1 to 2 1-2, and in Greece, during the time of Plato and Xenophon, it was 1 to 10.

It follows, therefore, that gold and silver cannot have fixed ratios of value except for very brief periods.

Ever since the Bland Act our currency has been gradually drifting on to a silver basis. The inferior coin displaces the more valuable, hence gold will soon disappear as a kind of currency. A silver dollar is redeemable by the government at 70 per cent. and may drop to 50. The government has minted about three hundred and fifty millions of such coins, and their value is decreasing, because there is much more silver than gold on hand. Coining silver cannot change the value of western silver mines.

If great interests are to be considered by the use of silver as well as gold in our currency, the ratio of coin values should be readjusted: an approximation at a proper ratio could be reached by considering the relative values of these metals during a series of years. "Absolute justice is unattainable in human affairs, but the palpable injustice wrought by the existence of one set of dollars worth thirty per cent. less than another set, and yet legally declared to be equal, might easily have been avoided by the exercise of a sounder judgment, and by a sterner exaction of conformity on the part of the law to a higher moral standard."

#### THE QUICKSILVER DEPOSITS OF THE PACIFIC SLOPE.

G. F. BECKER.

*Nature, London, April 10.*

Of the mineral wealth of the west coast the mercury deposits are amongst the most interesting. These are found from the Mexican line to Clear Lake, a distance of over 200 miles. This region, and the country around Steamboat Springs, Nevada, has been carefully gone over by the corps of the United States Geological Survey under the direction of Mr. G. F. Becker, and the results duly published under the supervision of Major Powell, head of the survey.

Mercury was discovered in California before gold was, it having been found at New Almaden, near San José, at the south end of San Francisco Bay, about 65 years ago. The actual mining was begun by a charter from the Mexican Government before that part of the country was ceded to the United States. At first this mine was very profitable. The long judicial controversy about the title is an interesting one. In 1865 the enormous amount of 47,194 flasks, weighing 76 1-2 pounds each, were produced. In 1886 only 18,000 flasks were obtained and the total amount produced by the Almaden mine from 1850-1886 was 853,259 flasks. In 1877 all the California mines produced 80,000 flasks, but in 1886 only 30,000.

The next mine in importance is the New Idria, situated about 70 miles southeast of the Almaden. The two mines resemble each other in the manner in which the ore cinnabar occurs, being in irregular groups of fissures in metamorphic strata, and passing into others containing neocomian fossils of the genus *Aucella*. The ore deposits are apparently of the post-Pliocene origin.

The Clear Lake region in latitude 39 degrees north, near the volcanic cones known as Mount Konocks (or Uncle Sam), has many hot springs. A part of these known as the Sulphur Bank was first of all worked for sulphur, but below the surface it was found to contain mercury and produced in 1881 as high as

11,152 flasks, but in 1886 only 1,449. At a place called Redington, near Knoxville, and while cutting a road, a mercury mine was discovered which since 1862 has produced 100,000 flasks.

Much study has been given by the United States survey officials as to the mining resources of the west coast in mercury during the future, the peculiar formation of the strata making estimates uncertain. Mercury has lately been discovered in both Servia and Southern Russia.

#### RESEARCHES ON THE ELECTRIC PROPERTIES OF RAREFIED AIR.

*Electric Review, London, April 25.*

ELECTRIC specialists are generally acquainted with the valuable researches of Prof. Poynting and also of Mr. Oliver Heaviside, who have penetrated so far into new realms of science. Prof. Poynting has done much to develop the marvellous mathematical results of the late Clerk-Maxwell, one of the most prominent of English mathematical physicists.

Dr. Hertz, of Carlsruhe, Germany, has succeeded in obtaining an experimental realization of one of the ideas held in common by Prof. Poynting and Mr. Heaviside concerning electric oscillations.

It is believed that electric oscillations originate at the surface of the wire; they are supposed to be very rapid and to penetrate more or less into the interior. Dr. Hertz invented a cap to represent the conducting wire. Twenty-four wires were placed between two metallic discs, having the metallic continuity interrupted by a sparkling micrometer on the axis. By this device Dr. Hertz, was able to demonstrate that electric oscillations do practically confine themselves to the surface of the conductor.

These results induced M. J. Moser to investigate the action of electric oscillations in rarefied air. By producing rarefied air in sealed glass tubes Mr. Moser was able, by means of electric currents, to demonstrate that rarefied air in a glass tube did not become luminous when placed within another tube with rarefied air.

Spaces of rarefied air were found to exhibit two remarkable electric properties—namely, the variation of their conductivity, and at the same time the constancy of their inductive power.

A NEW GREEN VEGETABLE COLORING MATTER.—The seeds of the *Trichosanthes palmata* are found in round scarlet fruit and embedded in a green bitter pulp. The bitter principle has been shown by Mr. D. Hooper to be a glucoside differing from calocynthin, and he has named it "trichosanthin." The green coloring matter, when freed from the trichosanthin and fatty substance, yields a substance closely resembling a solution of chlorophyll. In thin layers it is green, and in thick layers red and has a red fluorescence.

The conclusion to be derived from spectrum tests appears to be that trichosanthin possess a coloring matter in which the "blue chlorophyll" of Sorby or the "green chlorophyll" of Stokes is replaced by some other substance easily decomposed by reducing agents and acids. By further tests it is evident that a coloring matter representing band I in the spectrum may be produced.—*Abstract of Paper by C. Michil Smith, in Nature, London, April 17th, 1890.*

INJURIES AND DISEASES OF NERVES.—Nerves must be renewed through the medium of the nuclei which are in the inner side of the sheath discovered by Schwann. These fibres receive impressions and expend stimulus.

The process of degeneration in a nerve is first a destruction of the myeline, multiplication of the nuclei and loss of continuity of the axis cylinder.

There are not, as previously supposed by some, a special set



of nerves which have as their function the creation of trophic conditions; the motor and sensory nerves are of themselves able to produce such a condition.

The return of sensibility to a part of the body, supplied by a nerve which has been cut quite through, does not indicate positively that the nerve has been reunited, the power of muscular action and other evidences are also required.

When nervous power has been lost and partially restored hope must not be abandoned even if progress is slow, because months may be required for the recuperating process. Feeling generally returns sooner than muscular power. Nerves which have been injured may have pieces taken out and the sound end stretched till they meet, when they will reunite. Even nerve grafting according to this author may be possible.

No benefit has been conferred on victims of St. Vitus dance by surgical experiments on the nervous system, but when epileptic fits occur, because of an injured nerve, these fearful spasms have been stopped by dividing the injured nerve between the injured part and the higher ganglion. Tetanus is not found to be caused by injury to the nerves.

The best cure for facial neuralgia is found to be nerve stretching, and is much better than cutting the nerves.—*A Review in the Journal of Anatomy and Physiology, London, April, 1890.*

**ENEMIES OF THE VINE.**—Like mildew, black-rot, and all the plagues that desolate the vineyard, phylloxera can be successfully combatted, as anyone can convince himself who follows the recent experiments that have been made in our country. Insecticides, such as sulpho-carbonate of potassium, submersion, planting in sandy soil, or replanting with American vine-stocks, are the methods of overcoming the phylloxera, and it is thus that the old vineyards have been protected on 100,000 hectares and replantations with American grapes or grafted stocks now cover 299,801 hectares.

Against mildew, the French Agricultural Department have recommended the employment of the salts of copper. M. Tisserand, Director of Agriculture, reports that their use has extended in a manner unhopd for because the vine-growers perceive immediate benefits. The copper treatment seems to be efficacious against black-rot. An insect, known of old, the *cochylis*, has been greatly extending its ravages in the vineyards for two years back. It is estimated that in some countries it destroyed last year three-quarters of the crop. The *cochylis* belongs to the butterfly family. The caterpillar is not more than ten millimetres in length, reddish brown on the head, and on the body of a dull gray color, which changes later to a delicate pink. There are two generations, one in April and the other toward the close of July. The larva of the first generation devours the unopened blossoms; the summer larva attacks the young fruit with its mandibles. Various means of destroying the pests have succeeded in various degrees, and the determination of the best method has been made a subject of research by the Phylloxera Commission.—*Georges Couanon, in the Nouvelle Revue, April 15.*

**MARVELLOUS RAILWAY FACILITIES.**—"Westinghouse Interlocking Switch and Signal System." The three great natural powers, electricity, air, and water are the agents employed. A long frame is displayed, to which are secured twenty-three pairs of handles, which control electric magnets and currents. By turning these handles, currents of electricity are set in operation, or checked at the desire of the operator. These currents move out, or hold valves stationary. The valves in turn admit air to, or compress air in cylinders which are provided with pistons. To the pistons are attached levers and rods which operate the signals and switches. The switches, or

signals may be a hundred yards, or a mile away, and yet are equally under the control of the operator.

The other great system of operating this important department of an R. R. is called the Block System and is in use on the Pennsylvania R. R.—*Scientific American.*

**AN IMPROVED AUTOMATIC DUMB WAITER** has been invented and patented by Mr. John Stoneham, of No. 58 Clinton Place, N. Y. City. This device can be used for building purposes and passengers, as well as in private houses, between the kitchen and dining-room.

The chief merits of this waiter are that, by an ingeniously arranged rope, pulleys, and hatchcs, the waiter opens hatchways at regular intervals, and by this device, in case of an accident the cage could not fall farther than to the first hatchway. Then, in case of fire, the closed hatches would prevent the fire and smoke from ascending, which generally causes such danger in an elevator shaft.—*Scientific American.*

**"A SUPERIOR ARC-LAMP."**—The ordinary pencil carbon wastes so quickly that it requires to be replaced frequently, and electricians have been trying to overcome this by using a different form of carbon. This new invention substitutes a rotating disk of carbon for the upper pencil, and by this shape being used an arc-light can be trimmed to burn eighteen or even twenty-four hours continuously. This improvement is known as the "Russell Electric Lamp," and is being largely adopted in Boston.—*Scientific American.*

## RELIGIOUS.

### HAVE WE A RELIGION FOR MEN?

HOWARD A. BRIDGMAN.

*Andover Review, April.*

Is the genius of Christianity foreign to the masculine make up? Have women always outnumbered and outweighed men in the Church? Do other religions show a similar disproportion? If the predominance of women be an essentially modern feature of our faith, what causes operated to produce it? If such predominance be, on the whole, undesirable how may it be remedied?

Men, viewed individually, are often the pillars and ornaments of the local church. Viewed collectively, when massed at some great ecclesiastical conclave, they are such a dignified, substantial body that even a casual observer can hardly fail to respect and reverence the Christianity which is there so impressively embodied.

In the varied activities of the church men, however, are less conspicuous than formerly, from the very fact that women can do so well certain services which once were deemed exclusively masculine, and thus it happens that some men yield the field entirely.

The International Committee of the Y. M. C. A. sends abroad the statement that only one young man in twenty, in this land, is a church member, and that 75 out of every 100 never attend church. It is time to ask, "Where are the men?"

The truth is, they are interested in any organization, from a philosophical society to a fire-engine company, rather than in the Church of Christ. But is this disparity inevitable and without remedy? To affirm it is to fly in the face of both history and reason. Christianity began in a company of men. Its first heralds were men. The New Testament mentions four men to every woman connected with Christ and the early Church. When Christianity, in its youth, went forth to possess the world, it did not abate one tittle of its claim to the esteem

and allegiance of men. Its march across the Roman Empire was owing to the fact that it commended itself to virile minds like Justin Martyn's and Origen's, to intrepid spirits like Polycarp and Ignatius, to ambitious potentates like Constantine.

Can the Church clear itself from all responsibility for the modern masculine defection? What if, in her zeal to point the way to heaven, the Church has thrown around the Christian religion an "other worldliness" which has depreciated its value in the judgment of the unimaginative, matter-of-fact men of the counting-room, the shop and the factory?

Practical in every other concern of life, they want a religion which has some relation to things seen and temporal. When men can find in a secular brotherhood more genuine sympathy, more of the real spirit of fraternity, more "brotherliness by illustration" than they are able to discover in the Church of Christ, we must expect that these orders will gain recruits at the expense of the Church.

Another possible defect in conventional methods of presenting Christianity to men may be the tendency to encumber the message of Christ with doctrinal distinctions which are in no way germane to it. No man has been authorized to add anything to Christ's invitation, "Follow Me." To insist upon a man's deciding the authorship of the Pentateuch, or settling the question of eternal suffering, before he repents and believes, is getting very far from what Paul so beautifully calls the "simplicity which is toward Christ."

It is possible, too, that unwarranted restrictions have been too strenuously saddled upon the life. When men are told that they cannot be Christians if they drink a glass of wine, or attend a theatre, or smoke a cigar, the Christian gospel is warped and wrested in a way that strikes at its very heart. "Would you fill up our churches with drinkers, smokers, and theatre-goers?" Certainly not. But the purity and fair name of the Church are never conserved by false statements respecting the nature of the Christian religion, and by the imposition of conditions which Jesus Christ himself never laid down or sanctioned. He bids men come to Him. He trusts them to decide, in the light of His own love and sacrifice for them, what each will do respecting those practices denominated questionable. Christ's Kingdom is a kingdom of righteousness and joy and peace in the Holy Ghost. Let us leave men to the liberty with which Christ doth make them free. Should the modern Church be less wise than the Apostolic, respecting the *adiaphora*, both of thought and conduct?

In these statements may be found, at least, a partial explanation of the comparative indifference of men to Christian things. False conceptions of a religion, no matter how they become rooted in men's minds, are the hardest of all ideas to displace. If the laboring men had an intelligent notion of the inner essence and spirit of Christianity, he would cease his tirades. If the millionaire understood what Jesus' discipleship really means perhaps he would no longer neglect, or, what is still worse, patronize the Church.

The work of winning men to Christ is largely one of reconstructing their ideas. This rectification must be along positive as well as negative lines. First among the positive measures is the exaltation of the manly qualities in Jesus Christ. To Mr. Thomas Hughes are we indebted for demonstrating so clearly "The Manliness of Christ;" that Jesus conforms in every particular to the highest ideal of manhood. Again, those who think religion weak and womanish may well be pointed to the manly men whose native manhood took on a richer lustre as they yielded themselves to Jesus Christ; men like F. W. Robertson, Charles Kingsley, Livingston, Patteson and Hannington. Here, after all, we must make our final stand. If Christianity can really produce a better type of men, then the battle is won.

The Church needs men to-day as never before,—their hands, their hearts, their money, and, not least of all, their brains.

## HAVE THE QUAKERS PREVAILED?

C. A. BRIGGS,

*Bibliotheca Sacra, Oberlin, Ohio, April, 1890.*

THE credit of opening up the doctrine of the universal salvation of children, and the partial salvation of the heathen is due, first, to the Latitudinarians of the Church of England, and, then, to the so-called Quakers; this being made possible by the great stress they laid upon the light of nature and "the Light which lighteth every man that cometh into the world" (John i: 9).

Nathaniel Culverwell (1652), cautiously advocating ("Light of Nature") the salvation of some of the heathen, was immediately attacked by Anthony Tuckney, who was chairman of the committee that composed the Westminster Shorter Catechism.

Culverwell states his views as follows: "Yet notwithstanding their censure is too harsh and rigid, who, as if they were judges of eternal life and death, damned Plato and Aristotle without question or delay. Whereas the infinite goodness and wisdom of God might, for ought we know, find out several ways of saving such by the pleonasmes of his love in Jesus Christ, for it was in his power, if he pleased, to reveal Christ unto them and to infuse faith into them after an extraordinary manner; though, indeed, Scripture does not afford our charity any sufficient ground to believe that he did; nor doth it warrant us peremptorily to conclude the contrary. *Secreta Deo*, it does not much concern us to know what became of them; let us then forbear our censure, and leave them to their competent Judge. Yet I am farre from the minde of those patrons of Universal Grace that make all men in an equal propinquity to salvation, whether Jews, or Christians, or Pagans, which is nothing but dight and guiled Pelagianisme, whilst it makes grace as extensive and Catholick, a principle of as full latitude as nature is, and resolves all the difference into created powers and faculties. This makes the barren places of the world in as good a condition as the Garden of God, as the inclosure of the Church. Is there no advantage by the light of the Gospel shining among men with healing under its wings? 'Tis an evident signe that God intends more salvation *there*, where he affords more means of salvation; if then God do choose and call a heathen, 'tis not by universal, but by distinguishing grace."

Tuckney represents (in "None but Christ") the unanimous opinion of the divines that constituted the Westminster Assembly, in the rejection of the heathen and their infants from the benefits of redemption. The children of believers were the children of the Covenant, and were therefore entitled to baptism as the heirs of the grace of God; but the heathen were wholly outside the Covenant; even within the bonds of the Covenant, the election of grace must prevail. It was, therefore, not certain how many infants of believers belonged to the elect.

While the Westminster Confession speaks of "elect infants" and their salvation, the Larger Catechism (Ques. 60) teaches that the heathen cannot be saved.

Dr. Shedd attempts to interpret these sections of the Confession and Catechism as teaching the universal salvation of infants dying in infancy, and the salvation of elect heathen, by claiming that the Calvinism of that day held that God has his elect among the heathen.

Again, he endeavors to prove that the Westminster divines meant that infants, dying in infancy, were elected as a class, by showing that the *proposed* omission of preterition, so as to leave only election in the case of adults, would make their election universal. But the omission of preterition from the Thirty-nine Articles, the First Helveti Confession and the Heidelberg Catechism does not make election universal in these creeds; why should it in the Westminster Confession?

The Quakers had a great deal to do with the spread of the



doctrine of the salvation of the heathen and their babes. Thus, says William Penn ("The Christian Quaker"), "God did communicate to the Gentiles such a measure of his divine Light and Spirit as, diligently adhered to, and faithfully followed, was sufficient to their salvation from sin here and from wrath to come."

The views of the Quakers as to the redemption of the heathen and their babes came into conflict with orthodoxy in a controversy between Geo. Keith and the Boston ministers in 1689-1690. They maintained that men generally (and why not universally?) are children of wrath by nature, and so it must needs concern infants as well as others.

It was still more significant that they were unwilling to affirm that all children of believers, who die in infancy, are saved.

Keith stands over against the Presbyterian and Congregational churches in maintaining that God has his elect among the heathen. The Boston ministers claim that it has been shown, again and again, that there are no elect among the heathen. Modern Presbyterians have gone over to Keith's position.

The controversy between Keith and the Boston divines shows us what was the state of the question, and what was the orthodox doctrine at the close of the 17th century.

In the 18th century there was a great change in the theological world. Take, as illustrative, the case of Prof. Simson, of Glasgow, who was charged with heresy and tried, one of the indictments being that he held that the *heathen* may know there is a remedy for sin provided, which may be called an obscure revelation of the Gospel, and that none are excluded except those who by their actual sin exclude themselves. That if the heathen, in the use of the means they have, would seek the knowledge of the way of reconciliation, God would discover it to them. Prof. Simson, for such teaching, was partially sacrificed for the peace of the Church.

Jonathan Dickinson, the first president of the College of New Jersey, published (1741) his *True Scripture Doctrine*, containing his discussions, which set forth some important modifications of the Calvinism of Dort and Westminster; his discourses furnishing us another landmark by which to test Presbyterian doctrine. "It may be further urged," he says "against this proposition, that it dooms multitudes of poor infants to hell, who never committed any actual sin, and is therefore a doctrine so cruel and unmerciful as to be unworthy of God." Here Dr. Dickinson departs from the older Calvinism by teaching that God has his elect even beyond the circle of believers. Later on he claims the possible salvation of all who die in infancy upon the ground that God may permit only the elect infants to die in infancy.

While Dr. Dickinson does not go as far as Prof. Simson, he represents the broader Calvinism of the American Presbyterian Church.

With the beginning of the nineteenth century, Theology in America began to move rapidly forward. Great conflicts were the result during the first half of the century between the Old School and the New School. The intercourse and debates between the several denominations had great influence in modifying the Calvinism of the Congregational and Presbyterian churches.

Relating to the salvation of the heathen and infants one of the earliest statements was by Dr. James P. Wilson, of Philadelphia in 1827. This is his ground: "Since indisposition to holiness is a universal character of our nature, and infants inherit disease and death—the wages of sin—there must exist some connection between us and our first parents, whereby we are justly introduced into the world, in their image and lapsed state, without our choice. This doctrine is plainly asserted (in Rom. Chap. V. and elsewhere); nevertheless it does not follow, that any dying in infancy are lost, since their salvation by Christ is more than possible." As to the heathen, he

adds: "It does not become us, without divine warrant, to say they have no mercy in Christ."

Dr. Lyman Beecher maintained that the future punishment of infants was not a doctrine of Calvinism, and Dr. Archibald Alexander seems to have held this same opinion at about the same time.

Dr. Charles Hodge takes a long step in advance. He says (Com. on Romans, p. 298): "If without personal participation in the sin of Adam, all men are subject to death, may we not hope that without personal acceptance of the righteousness of Christ, all who die in infancy are saved?" This new doctrine (that justification by faith is not essential for salvation in every class) reaches its climax in Dr. A. A. Hodge, who teaches that "in the justification, therefore, of that majority of the elect which die in infancy, personal faith does not mediate."

It will be clear from this sketch of the history of opinion that the views of the Boston ministers of 1690 and of the Westminster divines of 1646, on the matters discussed in this paper, have been abandoned by the Presbyterian and Congregational churches of our day and that the views advocated by the Quakers, Penn and Keith, have prevailed, and are now the common doctrines in our churches.

#### THEISTIC AGNOSTICISM IRRATIONAL.

CHARLES CAVERNO.

*Andover Review, May.*

"THE Agnostic ground is, that religion, in so far as it is supernatural, transcends human intelligence, so that men can really know nothing beyond the phenomenal and the finite."

Take the last clause first. I do not think that Christian Theism claims to *know* anything beyond the phenomenal and the finite. It does claim that certain transactions have taken place, and do take place in the phenomenal and the finite which are of immense, of supreme importance to the thought of man. It is not what is outside of the phenomenal and finite with which it concerns itself, but it is just exactly what has taken place and is taking place *here*, inside the phenomenal and the finite, and to indications to which these transactions point, with which it is concerned. It draws inferences from its phenomena, just as the mind of man, in every other department, draws inferences from the phenomena there apparent.

Scientists, from certain indications in the phenomenal and finite, infer the existence of an ether, and that, too, practically infinite, and also infer its elasticity.

Religion and, mark well, Science too, from certain indications in the phenomenal and the finite, infer the arrangement of the phenomenal and the finite by intelligence, and as they find no limit to the phenomenal and the finite—that may be a curious sentence, but it may stand—and no place where intelligence seems wanting, they infer the unlimitedness of this intelligence, or, what is equivalent, an Intelligent Governor of the Universe.

Religion, from a certain datum in the phenomenal and finite, to wit, human history, infers a moral control of man by a higher moral power than himself; and, as this control seems everywhere present, and seems to have an intelligent end in view, it infers a Moral Governor.

"The position of the agnostic, in regard to other worlds or spheres of existence beyond time and space, and the course of nature, is briefly this: I know nothing and you know nothing we neither of us can know anything, and we had better modestly confine our thoughts to the universe we can know."

Concerning the above, the question may be asked, how much theism has to do or has had to do with "other worlds or spheres of existence beyond time and space, and the course of

nature? Try it historically. How much of the system of Israel, which lies behind Christianity, relates to "other worlds or spheres of existence beyond time and space and the course of nature?" So close does that religion cling to this world that we know it is a grave question whether the idea of the soul's immortality is in the writings of Moses at all, and from Genesis to Malachi "other worlds or spheres etc., have no appreciable effect in determining the character of the religion. Coming to the New Testament we find very little more that can be construed as relating to other worlds than we do in the Old Testament. The Sermon on the Mount is as hard and fast to the *here* and the *now* as Euclid's geometrical demonstrations or Newton's laws of motion.

I propose, the rather, to go upon the ground traversed by science itself. The Signal Service gives prophecies of the weather to which experience has not yet come up. It is not only true that in the domain of practical life we have our being in conditions for which we have no warrant of certainty, but the same thing is true in the operations of science. The successful scientist, as well as the successful business man, is he who puts boldly to sea in the realm of possibilities and lets certainty punt its scow after him as well as it can. This was the method of that great scientist Faraday, of whom Helmholtz said: "It is astonishing in the highest degree, to see what a large number of general theories, the methodical deduction of which requires the highest powers of mathematical analysis, he has found, without the help of a single mathematical formula."

We speak of the inductive philosophy. Strictly speaking there can be no such philosophy. You may make a collection of facts, but you get no philosophy from them until you begin a deductive process. Now this deductive process rests on this foundation—the assumption of an intellectual system in which the facts are presumed to have orderly place. Hypotheses are invented, tests are applied, and verification is awaited. It is an attempt to superimpose the intelligence of man on a subsumed intelligence in nature, to see whether or not they coincide and form one and the same straight line. It is idiocy for intelligence to question what has no intelligence from which to reply. The scientific method is simply this: This is my intelligence, will you own it, O, Intelligence Supreme?

"The object of science," says Huxley "is the discovery of the rational order which pervades the universe. A great condition of its advance has been the invention of verifiable hypotheses." The result of the pursuit of science in any department, it seems to me, will bring a whole-minded man to Theism.

Mr. Ingersoll says that the universe is natural. Certainly, so is God, entirely so; that is the reason why we "re-think his thoughts." Every hypothesis out of which every scientific discovery has come, has assumed a plan in the universe and the identity of the human hypothesis with the Divine Plan *pro tanto*. What a man has to look out for, and only what, in regard to his anthropomorphism in any department, is to see whether or not God responds to it.

A REFORM MOVEMENT IN ITALY.—The Rev. Alexander Robertson, *Sunday Magazine*, London, April. Conte Enrico di Campello, his colleague, Signor Ugo Janni, and others associated with them in their work of Catholic Reform in Italy, are men who have "suffered the loss of all things," and are making a daily sacrifice of their worldly interests for the cause of our Lord and Saviour, Jesus Christ.

The Headquarters of this movement are in the Vallneria in Umbria. Here, about this classic valley, perched high up on the summits and sides of almost isolated rocks, are villages, each containing from 300 to 1,000 inhabitants. These villages have been captured for King Jesus by Count Campello and his gallant band. His foot is on his native heath. He is still the

Chief—the Scottish Chief (for the first Campello was a Campbell from our own Highlands) of this Umbrian clan.

The work is divided into two main sections, *Il Culto* and *La Conferenza*. The former is the Sunday morning service, the latter is the Evangelistic meeting held on Sunday and on week-day evenings. The form of worship adopted at the *Culto* is that of the Christian Church in Italy in primitive times, and very similar to that of the Church of England. At such service the Holy Communion is observed, and a goodly number of communicants are always in attendance. There is no more sacrifice of the mass, no more mariolatry, no more invocation of saints. There is Christ set forth in symbol and sermon, in all his power and willingness to save. There are no more vain repetitions in Latin, but prayer and praise, reading and preaching in the mother tongue of the people. *La Conferenza* is very like an ordinary Evangelistic meeting with us; extempore prayer, the singing of the Gospel Hymns; reading of Scripture, and a series of addresses, each brimful of Gospel truth, noble thought, bold, brave utterance and manly eloquence.

I believe that this movement will grow and strengthen and from this central province of Umbria extend its influence to the remotest corner of the Kingdom, and one day, perhaps, become what it is eminently fitted to be—the National Church of the land.

## LITERATURE.

### THE ASPIRANTS TO THE FRENCH ACADEMY.

ANDRÉ MAUREL.

*La Lecture, Paris, April 25.*

ON the eve of the election of Emile Augier's successor in the French Academy, which took place on May 3, the felicitous idea is carried out in *La Lecture*, of presenting a brief article—poem, sketch, or story—from the hand of each of the candidates for the vacant *fauteuil*. There were thirteen candidates, but M. Maurel, in briefly characterizing the position of each in the world of letters, dismisses A. Regnault, who could only be found by the editor in his quest for a specimen of the literary style and quality of the postulants, as the great unknown, some venerable graybeard, who in 1858, as ex-Archivist of the Government, was elected a corresponding member of the Academy of Lyons, and was now deluded by senile vanity into coming forward as a candidate.

Jules Barbier, librettist for all the great French composers hoped for a place among the immortal forty on the strength of his "Jeanne d'Arc," in which Sarah Bernhardt has scored a triumph.

Henri Becque, the author of the "La Parisienne," is said to have told each of the Academicians, when presenting his candidature in due form, that he really preferred to wait till another chair became vacant that would suit him better—that of his interlocutor.

Ferdinand Brunetière is the critic of the *Revue des Deux Mondes*, one of that race who accompany praise with bitter restrictions and treacherous reserves, and in the form of qualified censure damn a book utterly. His principles of criticism are very simple. He admires exclusively the great writers of the sixteenth century, and will allow no degree of merit to any author of the last two hundred years whose manner does not resemble that of the masters who illumined the reign of the Great King.

Ferdinand Fabre is the author of "L'Abbé Tigrane," the celebrity of which, apart from its high merits, is due to the new field that the author has opened—the life, ambitions, struggles and sorrows of the priests—drawn from nature, for M. Fabre was educated for the clerical vocation.

Henry Houssaye, though his father's great reputation



threatened to strangle his before its birth, has made himself an enviable name by choosing another walk in literature. He has written one of the clearest and best histories of Athens in the time of Alcibiades, an epoch so attractive to all Athenians, such as we like to consider ourselves. M. Henry Houssaye in "1814" to be followed by "1815," has given us the first complete and philosophical work on that gloomy period, and if he trembles with sorrow and with rage it is because it is France that is in question. In his early works treating of ancient Greece and in his books of modern history he has shown fine, unbiassed, philosophical intelligence.

Ernest Lavisse overcoming his modesty came forward as a candidate at the eleventh hour. His literary career is not one to make a noise in the world, but is nevertheless one of the noblest and highest. He has devoted himself to instruction in a chair of the Faculty, and it is he who has formed is forming, and will form the new generation of historians in France, imparting to them his method of thorough investigation and intellectual idealism.

Pierre Loti is the pseudonym of Lieutenant Viaud of the French navy, whose romances of Tahitian, Icelandic, Moorish, and Japanese life charm by their exotic note, their revelation of unexplored sensations. He has opened a sunny window through which enter subtle perfumes that will long delight future generations; has found a source of beauties that we knew not before.

Eugene Manuel is Inspector-General of the University. A little volume of poems, with which he did not dream of winning celebrity, was crowned by the Academy. He judged that the theatre was propitious, and has written many patriotic verses, superior as poesy, but inferior as political cries, to those of Paul Déroulède; also the popular drama of "Les Ouvriers."

Charles Nauroy is a recidivist, having been once rejected by the Academy, which will never, perhaps, look favorably on this painstaking compiler, whose literary work consists in minute revelations of the secrets and scandals of the departed French dynasties.

André Theuriet is one of the story-writers of the *Revue des Deux Mondes*, whose rural tales infuse into its often dreary pages a delicious odor of the woods, a vernal freshness, the infectious charm of his love of nature.

Paul Thureau-Dangin is a remarkable example of artistic and scientific conscientiousness. A royalist writer, in his historical work he subjected the Monarchy of July to such a searching review after the method of philosophical criticism introduced by M. Taine that people demanded if Royalism was really his political faith. His "History of the Monarchy of July" made political enemies out of his literary friends, and thus it came that in spite of his high claims, M. Paul Thureau-Dangin has already received a rebuff from the Academy.

Emile Zola's title to admission to the Academy requires no explanation. People may differ in opinion regarding the naturalistic school, but its most pronounced adversaries cannot fail to recognize the dignity of the master's life; his absolute devotion to letters; his faith in the sovereignty of literature and art; the resolute attitude of the fighter, receiving impassively perfidious attacks and gross insults, and replying to these outrages only with fierce polemics on behalf of what he believes to be true and right, that is, in defence of his art; and, finally, his modesty in the hour of triumph, in the enjoyment of success and fortune. It may be that the combats occurred too recently for the blows to be forgotten yet, that there are wounds that are not yet healed. But they will be soon; the proof is in the visit of M. Emile Zola to M. Camille Doucet. "I am patient, even obstinate," he said to the amiable Permanent Secretary of the Academy; "I shall continue to present myself until you receive me." "We shall put your patience to the proof," replied M. Doucet, "but not your obstinacy. Take my advice, continue your visits."

## MODERN JOURNALISM.

H. ELTON SMITH.

*Overland Monthly, San Francisco, May.*

THE journalist of to-day looks upon every-day happenings from the newspaper man's point of view. An item of news strikes him as important in proportion to its opportunities for a sensation. A hanging is not, for him, an exhibition of a wrong against society, but a column and a half sensation; a cyclone is not a disaster rendered tragic by the destruction of life and property, but a "four-head story." To judge from the relative prominence with which events are presented in the modern journal, the most important, and therefore the highest, activity of humanity is a prize-fight, a horse-race, or a baseball game. The well-digested plan of some leading statesman, a discovery of science, or a work of philosophy, is dismissed with a few obscurely placed lines, though it may be destined to influence the thought of the world. The spicy details of a divorce, or the sickening particulars of a murder, are spread out over a column, illustrated by pictures whose artistic deficiencies constitute them an abuse of the liberty of the press. "What the public want" determines what shall be published and the space it shall occupy. From this principle many of the worst features of modern journalism arise. The taste of the public and the food furnished by the press react upon each other, the taste growing more depraved and the food more poisonous and prurient.

Does it ever occur to these purveyors of scandal and brutality that the same excuse—"What the public want"—may be offered by those who sell obscene literature? What higher right has the newspaper to cater to the sensual and brutish side of human nature than the vender of prurient literature? Is a disgusting and degrading detail purified by the fact that it is part of an actual occurrence instead of the creation of a diseased imagination? And to cater to this depraved appetite, the newspaper man is seldom restrained by the necessities of truth. Yet the fictitious element is the least objectionable feature in this sort of journalism. Many a life has been ruined by the publication of facts with which the public had no concern. By all means, if we are to have journalistic enterprise, let it expend its force in the direction of fiction.

But the truth is that the public do not want these things. The noisy portion—the "gallery element"—may desire them, but the sober, respectable part of the community is disgusted. They would gladly avoid having the chronicle of vice thrust upon them with the news that they really desire to know about. They buy the paper with all its defects, because it is a lesser evil than to go without the news.

Another feature of modern journalism is less offensive, but scarcely less of a nuisance. This is the Sunday edition. Mixed with the news is a vast amount of matter of varying degrees of merit. There are fiction, history, science, travel, humor, fashions, and "fakes" in inextricable confusion.

The worst feature of such issues is the attempt to interest the public by making them feel that they have some part in making up the paper. This will be most easily understood by referring to the "What is Your Ideal?" series which was started in New York. *The World* has been the worst offender in this respect, *e.g.*, having column after column of suggestions for a feature of the Fair that should rival the Eiffel Tower in novelty. Most of the suggestions were stupid, and the whole made very uninteresting reading.

The newspaper, not less than the individual, owes it to society that it should be respectable, and that it shall do the greatest possible amount of good while doing the least possible amount of harm. It owes to its readers the duty to serve them as well as possible, and to be honest in its presentation of the news. Opinions it should have, and these opinions should emanate from the editorial department, not from the business office.

## WHAT AMERICANS READ.

HELEN MARSHALL NORTH.

*North American Review, New York, April.*

MORNING and evening, on the train or on the ferry, by the fire-side, at the breakfast or dinner-table, in the office or counting-room, at the street corners and in public houses—it is the daily paper.

It is not denied that a man should acquaint himself with the leading current events of his own and foreign lands, and that he should be fully abreast of his own business interests; but the grandest agencies may become perverted by abuse.

One may well doubt whether the innumerable quick, alert, logical, practical men who devote one or two hours each day to the issues of the daily press are sufficiently compensated for the time so spent. The constant pouring into one's mental hopper of all the good, indifferent, and bad matter which is daily issued by the press, debilitates the mental powers, results in confusion of thought, weakens the memory, and induces a state of mental debility wherein a man loses the power to comprehend and the taste for the more substantial and enduring forms of literature.

If by absence or sickness one is forced to forego his daily paper for a season, it is astonishing how little of real value he has lost. Men have murdered, have been arrested, tried, convicted; houses have burned; countless couples have been through the divorce courts; theatres have changed hands; ships have come and gone; stocks have risen and fallen; an epidemic has had its course in the South Sea Islands; the King of Spain has been ill and has recovered—but has the man lost anything by having failed to spend many precious hours in perusing such items?

This prolific and prosperous new-comer, the Sunday newspaper, displaces, by virtue of its size and time of sale, a far better element of mental training or culture than itself. It detains at home the weak-willed and intermittent church-goer, and—setting aside all the claims of religion—it can be truly said that an hour spent in the spiritual atmosphere of a church, hearing the expression of high and uplifting thoughts, affords surer means of inspiration to the better part of man's nature than the same time devoted to careless, idle, aimless, and omnivorous reading of the interminable products of the Sunday newspaper.

The reader becomes so overmastered by this habit of superficial thought that he has no longer strength to command his mental powers for connected, logical argument, or for solid literature in any department. Like the daughters of the horse-leech, his cry is, "Give, give." Continual reading of periodical literature is like constant tasting of different sorts of food. The body is not nourished or strengthened, the digestive powers are weakened, and the appetite becomes capricious and unhealthy.

An elderly physician, evidently a busy and prosperous one, was noticed in a car. No sooner was he seated than he produced a small pocket edition of the "Essays of Elia," and that the genial meditations of that gentle philosopher were profoundly enjoyed was very evident from the benevolent expression which diffused itself over the reader's face. Newsboys' cries of *Journal, Sun, Herald, Times, Tribune* fell unheard on his ear.

The charm of that small volume held him absorbed throughout the journey, freed him from professional cares and anxieties, and wrought an effect that no recital of general news could have produced.

Many a busy man says, "I never read a book, I have no time." Lack of time is the ready excuse; but lack of inclination, resulting from careless reading habits, is very frequently the basis of the complaint.

Attractive histories, useful biographies, powerful fiction, studies in political economy, discoveries of scientists, the de-

velopment of art, the upheaval and progress in the religious world, not to speak of the elegant pages of Virgil and Sophocles, the inspiring and rugged freshness of Æschylus and Homer, the simplicity of Chaucer, the thoughtful imagery of Milton—all these are sealed treasures to the newspaper devotee. He eagerly drinks the lees, while the rich, sparkling wine is left untouched. Newspaper literature rarely stimulates thought and develops character. If the coming citizen is to be a well-balanced, thoughtful, strong man, his daily mental diet must consist of more substantial material than the ephemeral writings of the day.

THE ST. PETERSBURG ACADEMY OF ARTS.—The Imperial Russian Academy of Arts has been in existence, though not always under that style, for one hundred and twenty-five years. At its anniversary, Nov. 4, 1889, a new epoch was opened by the enlargement of its scope in such directions as the artistic and educational needs of the country seemed to point out. The scientific and technical course is enlarged by the addition of such branches of instruction as the history of Russian art, the history of medals, water-color landscape painting, composition, and decorative painting. Female students are hereafter to be admitted; but, from all, certificates of qualification will be required. Much attention will be given to the training of drawing-teachers. An art exhibition for the whole of Russia will be held every spring, and collections of art will be sent from place to place in the provinces for exhibition. The Academy will take an active part in archaeological researches and promote the establishment of local museums.—*J. Norden, in Russische Revue, April.*

CONTINENTAL AND ENGLISH PAINTING, by J. A. Crowe, *Nineteenth Century* for April, discusses the results of recent influences as manifested in the exhibition of 1889 at Paris. With perhaps the one exception of England, every nation there represented shows the overmastering of French ideas and styles, a result of the fact that since the revolution Paris has been the central seat of pictorial art, having changed from her former practice of sending elsewhere for her pictures. Passing by each school in turn, the influences dominating in the more recent salons are shown and traced to the differing methods used. In France and Germany, art has been and is taught in large painting-rooms, under the eye of masters who impress themselves on all. In England there is more of individuality, less of discipleship; more of science, less, it may be, of genuine art.

IN the *Nouvelle Revue*, April, the Marquise de San Carlos sketches the AMERICANS AT HOME. To the American women she does not apply the European classification of devout, domestic and frivolous, as she finds the three qualities sometimes united in the same person, but divides them into the general classes of serious and superficial. The general average of character and intelligence the traveller places below the European plane; but superior women are more numerous, and the earnest and effective way in which they devote themselves to serious objects wins her admiration.

ILLUSTRATED PAPERS.—*Old Bookworm*, London, April. The earliest newspaper systematically illustrated was the *Mercurius Civicus*, the first number of which appeared on June 2, 1643. No. 11 contains a portrait of the King and an engraving of a new weapon called the "Round-head." The first newspaper, however, containing an illustration was the *Weekly News* of Dec. 20, 1638, which has an account of a "prodigious eruption of fire, which exhaled in the midst of



the ocean sea, over against the Isle of Saint Michael, one of the Terceras, and the new island which it hath made." The illustration shows "the island, its length and breadth, and the places where the fire burst out."

## MISCELLANEOUS.

### CREMATION.

JULES ROCHARD.

*Revue des Deux Mondes, Paris, April 15.*

FOR twenty years past a strong movement has been in progress in favor of the ancient custom of burning the dead. Cremation, to give it the name under which it has been revived among us, has been discussed in all the sanitary societies and scientific congresses, engaged the attention of the press, aroused public opinion, been the subject of the action of the public authorities, and evoked pronouncements of the Church. It was in France that the thought of returning to incineration after twelve centuries of oblivion, first manifested itself. The legislative discussion of the subject during the First Republic came to naught. In 1857 Prof. Coletti introduced the subject in Italy, but it was not till more than ten years later that the modern agitation began, and congresses were organized in Florence, Milan, Naples and Venice. The cremation of an Indian prince in the open air at Florence on Dec. 2, 1870, required eight hours, a result that was not calculated to further the idea that Italian Materialists and Radicals had adopted as their own. The first scientific cremation was accomplished in a Siemens oven at Dresden on Oct. 10, 1875, without attracting public attention. The burning of the corpse of Baron Albert Keller at Milan on Jan. 22, 1876, was followed by the formation in that city of a cremation society that extended its activity all over Italy, and at the end of seven years numbered six thousand members. It was in theory, rather than in practice, that the new method was advanced by this propaganda; for down to the close of 1882 only 239 cremations had taken place. The refusal of Garibaldi's family to carry out his testamentary instruction to have his body burned gave a check to the movement; but this did not hinder it from spreading throughout Europe. In England a crematory at Woking has been in operation since 1875, and one has been built, elegant in its proportions and appointments, at St. John in Surrey, beside which the Duke of Bedford has erected his private crematory. In Germany the subject has been discussed since 1849, and the practical realization began with the incineration of Frau Dilke at Dresden, as mentioned above. In Austria-Hungary it has not emerged from the theoretical stage. In Switzerland a crematory established at Zurich by L. Boury has been in practical operation for more than a year.

France in this matter has not shown her usual zeal to adopt innovations. The French Cremation Society was founded in 1880. The idea receives its chief support from the Municipal Council of Paris, which in 1875 offered a prize for the best process of incineration. In 1880 the Council forwarded a memorial to the Government requesting it to bring in a bill authorizing experiments in cremation in the interest of the public health, and though at that time a categorical refusal was given by the Minister of the Interior, in 1884 the Prefect of the Seine authorized the construction of a crematory for the service of hospitals and dissecting-rooms, and a city engineer was sent by the Municipality to Italy to study the systems in use in that country. The system adopted was tested in the public crematory that was built in Père-Lachaise on Oct. 22, 1887, with unfavorable results, for the combustion was slow, incomplete and expensive. The Chamber of Deputies was unwilling to be distanced by the Municipal Council. On March 30, 1885, an en-

actment was passed allowing any testator to decide whether his body shall be inhumed or burned or presented to a medical college or scientific society; also what civil or religious character shall be given to his funeral. The bill was approved by the Senate, and promulgated on Nov. 15, 1887. A new crematory, built on the system of Toisoul and Fradet in Père-Lachaise, has been working satisfactorily for eight months.

THE YOUTH OF BISMARCK.—Adolf Feldmann, in *Universum*, Dresden.—Riding, turning, fencing, and roaming through wood and field with the rifle were the strength-giving employments of the boy. In the Plamann Institute in Berlin, where Father Jahn implanted in the boys the germs of patriotism, young Otto's fellow-pupils planned to initiate him into the ways of the school by ducking him in the swimming pond; but he read their purpose, and by a header and a long swim under water he eluded them, and showed them their master. In the Friedrich Wilhelm gymnasium he found a friend in Dr. Bonnell, in whose family he boarded when pupil and teacher met again in another college. At the ancient university of Göttingen the freshly arrived Fuchs, striding along in the garb of the "Hannoverana"—black velvet jacket, white leather breeches, and high boots—a long pipe in his mouth, a savage bull-dog at his heels, shows what mettle is in him when students of a rival corps attempt to guy him.

"Are you laughing at me, sir?"

"Of course."

"You are a *dummer Junge*."

We know the consequences among students of such a curt conversation. Bismarck was good with the broadsword. In three terms twenty-seven duels, and not a scratch, is something of a record.

IN the *Cosmopolitan*, May, John Brisben Walker, under the heading of "A Modern City's Factors of Growth," describes the development of Denver from a few tents in 1860, to the best built and most beautiful city on the continent in 1890. It was the product of the combined wisdom of East, West, North and South. In framing the laws of the new community all lumbering procedure and antiquated forms that work injustice in the older States were avoided. The irrigation system and the public schools of Colorado were given the palm by two Australian commissions. The conditions that assure this city of the plains an enduring existence are: (1) the sunshine and dry pure air, making Denver a resort for consumptives and a delightful home for people of leisure; (2) the precious metals, the output of which is between \$20,000,000 and \$30,000,000 and is still increasing; (3) mines of coal, iron and stone that are already supplying other States and Territories; (4) the agricultural resources, which are greater, in the area capable of irrigation, than those of any other State except California; (5) the cattle interest, less prosperous now than formerly; (6) the growing manufacturing interests; (7) railway and territorial centrality; (8) railway facilities.

### SOME POINTS IN THE PRESENT POSITION OF BANKING.

—*The Bankers' Magazine*, London, for April considers the causes which have made amalgamations so general; and points out as the most cogent reason for small banks joining themselves with other and larger concerns that of late years profits have not been so easily obtained as formerly. The general tendency of the time is for large concerns to elbow out the smaller. With this decrease in profit in every financial business, the large banks have, generally speaking, been able to fully hold their own; but when a business is small, the circumstances are very different, and the smaller banks have sought for, at least, safety in joining with the larger ones.

## The Press.

### SOCIAL TOPICS.

THE FIRST CELEBRATION OF "LABOR DAY," as its promoters styled it, was neither so imposing nor so alarming as many persons had anticipated. We have not ourselves been alarmists, and the result has amply justified our confidence in the forces of social order and in the peaceful intentions of the great mass of the industrial classes throughout Europe; but, on the other hand, we are not at all disposed to depreciate the real significance of the demonstration because as to outward appearance it was in many cases little short of a failure. It is no slight thing that the working classes of Europe—and we might almost say the working classes of both hemispheres—have so far recognized the existence of their common interests and aims as to organize and take part, either by sympathy or in person, in a common and simultaneous demonstration. Such a movement is pretty sure to grow in volume and importance. The growing solidarity of the industrial classes throughout the world is a fact which the statesman and publicist must henceforth consider. It is a fact, moreover, which need not in itself cause alarm. Working-men have the right to strive to better their condition by all legitimate and peaceful means, and, so long as the means they adopt are peaceful and legitimate, their endeavors are entitled to the sympathy of their fellow-citizens in all classes of society. The working classes of Europe have shown that they are not to be led away by the allurements of anarchic and socialistic visionaries; and the Governments of Europe have shown that they are strong enough to tolerate an imposing popular demonstration, without either panic or impolitic repression. The friends of order may rejoice that tranquillity has prevailed throughout Europe, while the friends of labor may feel that the labor question has advanced a not unimportant stage on its course towards a rational and peaceful settlement.—*The London Times*, May 2.

SOCIALISM'S FAILURE.—The sunlight of the first day of May revealed the fact that European Socialism has ceased to be a terror. The workmen are too sensible to be deluded by any dream of Bellamy's or Proudhon's.

These wars upon trusts, these demands for shorter hours of labor, are not "wild and wandering cries," they are the chorus of millions of voices clamoring for the right of individual freedom. To the satisfaction of these just demands all legislation is tending.—*The Sunday Inter-Ocean*, Chicago, May 4.

THE DAY OF DISCONTENT.—May Day has been changed from "the happiest day in all the glad new year" to the day for giving expression to the general feeling of discontent. There are processions on the streets composed of discontented people, carrying banners on which are inscribed expressions of dissatisfaction with government and society. Discontent on the banners, on the faces of those who carry them, in the music, and in the air.—*Chicago Herald*, May 3.

MAY DAY in Europe was looked forward to with considerable apprehension, because of the proposed labor demonstrations. In Europe the day passed with little actual disturbance. For this there are two good and sufficient reasons: 1. A growing intelligence and a spirit of self-restraint, which have lessened the influence of atheistic socialism. 2. The firm and determined attitude of the authorities to repress the first attempts at destructive violence. But what is gained by force can be overthrown by similar methods; and the good order of May Day was maintained by the displays of barbaric force. The voice of discontent coming from the laborers is one that the Christian Church should hear. It is a voice that calls for the manifestations of a practical Christianity, that presents life in the ideal of the just and merciful example of its Divine Founder.—*The Canada Presbyterian*, Toronto, May 7.

WORKMEN, LABOR AND STRIKES.—The disturbances which were feared as the outcome of the May-day labor-demonstrations did not occur. This was due to the firm attitude of governments and the fact also that laborers cannot now be easily led by unprincipled agitators. But there were two more potent factors operating.

The first is that the working classes are really very much better off than they ever were before. Formerly the French people were treated as if they were unintelligent animals, and hence when they obtained power they acted like infuriated beasts. The passage of the Reform Bill in England, during the first part of this century, did more for the working classes of Great Britain than the French people have yet gained after a century of struggling. By this one measure political power was shifted from the upper to the middle classes. The weak points of the original measure have been improved and the results are better for all concerned.

Then, there is liberty of thought and speech, which may be designated the great safety valve of national life. In a confined place an explosive is dangerous, but in the free atmosphere it is comparatively harmless.

So also is it with people's opinions; let them have their say and danger may be averted. Freedom of action among the working classes causes them to be more obedient to existing laws, and thus working-men will come to be the most ardent advocates of law and order.

Those who study the subject claim that labor unions are going to solve the difficulty about labor interests. Labor unorganized is simply a mob, and mobs are generally unruly and unreasonable. Thus organization will produce reasonable guidance. These organizations, like all others, had to acquire experience, but this they have done, and the more intelligent among them are guiding, and as a class are opposed to riots and strikes.

Strikes cause the most danger. Any man has the right to refuse to work for a specified wage or during a certain number of hours. But it must be denied, with military power if necessary, that any number of men shall be able to dictate to others in these respects. A strike begun on a wrong principle is almost sure to lead to riot and bloodshed, and where

the large body are uninstructed the leaders often fail to persuade by reason.

Strikes and threatened strikes are too numerous. Too rapid progress in gaining demands may make working-men rash. It is to be hoped that leaders of labor unions may anticipate these dangers by inducing their followers to take the more reasonable means of getting reforms.—*The Churchman*, May 10.

THE ENGLISH AMERICAN SUNDAY was declined by the Labor Congress at Berlin in favor of a weekly day of rest. This is good sense. It protects the public against the greed of bosses, and goes no farther. Any law forcing particular Sunday notions upon those who do not sympathize with them is as unjust as is taxation without representation, or the prohibition of intoxicating liquors. If the President and Chief Justice of the United States drink wines and brandies at their dinner tables, Hebrew and Christian Sabbatharians have their rights as well as others.—*American Israelite*, April 20.

A FACT FOR FARMERS.—The recent statement made by General Butler, that the farm mortgages of this country amount to the "stupendous sum of \$3,450,000,000," ought to set every agriculturist, from ocean to ocean, a-thinking. It ought to convince every farmer of ordinary intelligence that the outrageous policy of taxing the many for the benefit of the few is gradually ruining the husbandman.—*Harrisburg Patriot*, May 7.

THE RELATIONS OF THE CATHOLIC CHURCH TO SOCIAL LEGISLATION.—Desirable as it may be that in carrying through a sound and effective social policy all the forces of society, including the religious, should work together, nevertheless there are obstacles in the way of the interference of the Church in this domain that prevent it from taking any part, at least any part from which positive results worth mentioning may be expected. These obstacles are first of a dogmatic character, and are inherent in the very nature of the Church. If therefore the Church should desire to participate in the work out of tactical grounds, as is not inconceivable, it would be obliged to impose conditions for its co-operation. Let us examine the nature of these conditions. It lies in the nature of the Christian religion, and therefore in that of the Catholic Church, that the future world is the main thing, and that this life, with all its aims and requirements, comes into consideration chiefly as a means of acquiring immortality and a preparatory stage for the future world. This idea penetrates the whole ecclesiastical system, not alone in its dogmatic parts, but also in its relations to the world, in its organization, in its entire polity. Government, science, art, literature, marriage, education, law, morals, charity—all these branches of human activity the Church suffers and aids only on condition that they shall be governed by a Christian, that is, by an ecclesiastical spirit; that they should be directed and influenced, mediately or immediately, by the Church; that they should have in view the salvation of individuals and the glorification of the Church. This must be the starting point of



the social policy of the Church. If it should pursue or aid in an objective, independent social policy, then the future life would fade from view, and this world would come to the front. In the same measure the supernatural character asserted by the church would be obliterated. Temporal affairs, once recognized as of essential importance, would tend to engross attention more and more, till finally the Church would be converted into a protective and beneficent institution for this world, and would become superfluous, for we have the State for these purposes. The Roman Church has a warning example of whither such a path leads in Protestantism, which accorded an independent value to things of this world, and proceeded from the principle that the earthly life is not solely a stepping-stone to immortality, but contains in itself objects that are worthy of being striven for and advanced. Out of this principle grew the possibility for Protestantism to concern itself with objective, *i.e.*, with real social economy; but as a religion it has suffered great damage from it: the unity and concord that depended on the hierarchical theory of a supernatural basis for religion have rapidly departed from Protestantism, and its existence as a religion, so far as consists in the cultivation of the supernatural and the immortal, grows constantly more dubious.—*Frankfurter Zeitung*, April 29.

THE RUSSIAN GOVERNMENT, in prohibiting the discussion by the International Prison Congress of the prison system in Siberia, practically pleads guilty to the charges of inhumanity brought against it in connection with its political exiles, and, moreover, virtually declares its intention to persist in a course which leaves Russia without the moral support of civilized peoples in case the very worst that could be apprehended befell her rulers. If the whole bureaucracy of Russia was subjected to such an overwhelming disaster as overtook the French nobility and rulers in the last quarter of the eighteenth century, civilization would have cause for rejoicing.—*The Montreal Witness*, May 10.

#### POLITICAL.

##### INTER-STATE LIQUOR TRAFFIC.

*The Supreme Court Decision* transfers the question from the States to the Nation, and will lead to the demand for Congressional legislation on the subject. The adherents of the third or Prohibition Party desire a proper national issue, and for want of it have worked at a disadvantage. The decision is as inimical to high license, or indeed any license, as to prohibition, and may serve as a means of unifying temperance sentiment and action.—*The Christian Intelligencer*, New York, May 7.

The whole aspect of prohibitory legislation is seriously affected. It is fatal to the idea of any relief by the use of local option. It may force the question to the front as a national issue.—*The Observer*, New York, May 8.

Legal prohibition has suffered a serious rebuff in the decision of the Supreme Court.—*The Christian Leader*, Boston, May 8.

The decision will, to a large extent, make the prohibitory laws of the Prohibition States in-

operative. The logical conclusion from the decision is also fatal to high license. The necessity for Congressional action is manifest. The temperance agitation will have to be transferred to Washington and be made a national issue.—*The United Presbyterian*, Pittsburgh, May 8.

*The Supreme Court Against Itself*.—Forty years ago the Supreme Court decided "that a general statute of a State prohibiting the sale of intoxicating liquors without license from municipal authorities, including liquors brought from another State and sold by the importer in the original barrel or package, was not in violation of the Constitution of the United States. On the 28th day of last month the Supreme Court decides that without a special Act of Congress a State in which Prohibition has been enacted cannot prevent the sale and delivery of liquor to citizens of said State by citizens of any other State. The decision of forty years ago is now practically reversed. This will, as Justice Gray says, "cripple, if not destroy the whole control of every State over the sale of intoxicating liquors within its borders."

The almost uncontrollable joy of the liquor dealers over this decision is a full answer to the frivolous remark of such of their unavowed friends as say that it will not increase the sale of liquor.—*The Christian Advocate*, New York, May 8.

The immediate effect of this decision is seriously to affect, if not absolutely put an end to, State prohibition. A more far-reaching effect may be to give a standing to the prohibitory party as a National organization. Hitherto temperance men who have favored stringent anti-liquor legislation, have strenuously opposed the prohibitory party, because they have maintained the doctrine of local option. This decision compels every one to recognize that Prohibition is a National issue.—*The Christian Union*, New York, May 8.

It is probable that in this as in many other cases, the far-reaching results of the decision will be quite disconnected with the question of party prohibition. That this restriction of the power of the States will work great inconvenience is the conviction of most who look below the surface. It may, however, on maturer examination appear to be overstated, and as the Supreme Court has already vacillated on this subject to some extent, we may hope that the extreme consequence that some have feared may be avoided.—*Louisville Courier-Journal* (Dem.), May 5.

THE EFFECT OF THE INTER-STATE LIQUOR TRADE DECISION.—The decision of the Federal Supreme Court scarcely affects the status of prohibition in the States where it has been adopted. The Prohibitionists, as *The Voice* points out, have never been able to prevent liquors from being brought across the line from a neighboring State and sold in the original packages, and this right the decision definitely concedes to the liquor dealers. A Prohibition State can suppress the retail traffic just as well as before. The High License principle, on the other hand, appears to be shattered by the Supreme Court decision, carried to its ultimate consequences. What avail the efforts of the

State authorities to restrict the liquor traffic by means of high license fees when the interstate trade in spirits is exempt from all State control or limitation? With malicious delight *The Voice* greets the decision of the highest tribunal of the land as a blessing for the nation, and laughs at the strange freak of fortune that compels the High License people to go hand in hand with the Prohibitionists before Congress and demand that the drink question shall be made a question of National politics. Yet, if in Congress plain common sense decides the question, the Prohibitionists will speedily be shown in Washington that the league with the policeman will not do. The endangering of the unquestionably correct principle of High License by the interpretation given to the clause of the Constitution on interstate commerce by the Supreme Court simply proves the necessity of a rational regulation of the spirit traffic in the individual States. The Prohibitionists should get it into their heads that entire abstinence from spirituous liquors cannot be forced upon the people; and when they are enlightened all the useless compulsory laws will fall away, there will be no attempt in a few States to forbid either the sale or the manufacture of liquors; and then effective police measures can be taken to restrict the evil of drunkenness. To seek a solution of the problem in any other way is childish and absurd.—*New Yorker Staats Zeitung*, May 9.

THE DEFEAT OF THE INTERNATIONAL COPYRIGHT BILL.—It seems that our nation must still enjoy the unenviable distinction among civilized nations of upholding literary piracy. To publish a man's books and not give him a return for his labor, is to defraud him of his earnings, and in regard to other species of property this would be called theft. We believe that international copyright instead of making dear books, would make the best books cheaper than under existing conditions.—*The Christian Intelligencer*, New York, May 7.

THE action of the majority seems to have been based on a misconception arising from ignorance of the subject. The monopoly fallacy and the fallacy that international copyright would make books dear, have been exposed again and again. The only kind of monopoly which copyright would foster would be the monopoly of ownership. This is a question of supreme importance, because it involves the National honesty. We stand before the world guilty of a continuous and deliberate policy of dishonesty.—*The Christian Union*, New York, May 8.

AMERICAN honor and honesty have again been put to the blush. Some attribute the defeat to bad management, but the merits of the Bill ought to have commended it to the independent action of the Representatives.—*The Presbyterian*, Philadelphia, May 7.

A CLERGYMAN'S DILEMMA.—Dr. Edward Eggleston, author of the "Hoosier School Master," and Chairman of the Copyright League, was present in the House of Representatives when the Copyright Bill was defeated. Being asked what he thought of the Congressmen who voted against the Bill, he replied: "Nothing but my antecedents as a preacher prevents me

from expressing my opinion in the most vigorous language at my command. You can readily imagine what that language would be if I felt free to utter it."—*The Morning News, Chicago, May 6.*

**MINISTERS' SEATS.**—Mr. Tomlinson has introduced a measure relating to the vacation of their seats by members of the House of Commons on becoming Ministers of the Crown. Our English system is unique in its absurdity and inconsistency. In the United States the exclusion of Ministers from Congress separates the legislative from the executive power. In France a Minister may get elected to either Chamber if he can; but if he cannot he may appear for purposes of debate and "interpellative," either, and flit from one to the other. In England it is deemed essential that a minister shall be a member of one of the two houses. He is secure in the House of Lords. In the House he is compelled to vacate his seat; not, however, as a Minister, but as a person holding an office of profit under the Crown. Every one knows how this rule originated. When the House of Commons was not the Government but the check on the Government, it was essential that its independent opinion should not be swamped by pensioners of the Crown. Now, when the House of Commons indirectly nominates Ministers, it is absurd that its nominees should be turned out. The rule is capriciously applied. The distinction between an office of profit under the Crown and a departmental office has no meaning now.—*The Saturday Review, London, April 26.*

**THE TARIFF.**—In view of the probability of the McKinley tariff coming into operation at an early date, American buyers are carrying off large quantities of farm products from the Maritime Provinces. The horse and cattle trade is also very active in the same direction. If our neighbors did not want these things they would not be such eager purchasers before the bars are raised. Thus it appears pretty evident that the people of the Eastern States are not going to benefit much by the McKinley tariff, while our farmers may at least congratulate themselves that the markets of free-trade England are still open to them.—*Montreal Daily News, May 9.*

## RELIGIOUS.

### CREED REVISION.

A SYMPOSIUM IN THE INDEPENDENT, MAY 8th.

REVISION of some sort is a settled fact. Revisionists have abundantly shown that the Confession does not adequately express either the truths of our system or the present faith of our Church. The right to examine every human declaration and bring it to the bar of "the law and the testimony" is one that Presbyterians have always been swift to maintain. We do not believe that the Westminster divines have said the last word in theology, nor do we believe they were as capable of expressing our belief as ourselves. Again, the prolonged discussions and the votes of the Presbyteries show that our Calvinistic system is not to be jeopardized, but that, after revision, it will stand stronger than ever. The system will be clarified, not revolu-

tionized. The next step belongs to the General Assembly. The replies from the Presbyteries prepare the way for formal action. If the Assembly decides that, by the action of the Presbyteries the subject of Revision is properly before the Assembly, it is probable that a strong and representative committee will be appointed, to whom the work of formulation will be given. If guided by the expressed wishes of the Presbyteries voting for revision, it may be said in a general way, the Committee's work will take the following form: 1. The Revision will be conservative in character, eliminating or changing a few doubtful sections and a few whose doctrinal statements or implications are no longer accepted. 2. Such revision will, perhaps, be followed by a brief creed, for popular use, emphasizing in concise terms the essential articles of our faith, and bringing us into closer relations with the Reformed churches of the world.

The question of revision is now one of methods and limitations. Three things are to be dreaded: (1) Undue haste on the part of the majority; (2) an attempt to accomplish revision by proceedings which are of doubtful legality; (3) unreasonable or factious opposition on the part of the minority. It is foolish to suppose that one-third of the Presbyteries can successfully resist the will of the vast majority.

The Assembly can appoint a committee to consider the whole matter; formulate amendments and new statements within the limits of the suggestions made by the Presbyteries. The only safe course is to follow the statement of the Adopting Act, which demands a majority vote of two-thirds as necessary to change the Constitution.

If only a majority of the Presbyteries has asked that the Confession be revised, then it is perfectly competent for the Assembly to direct the Presbyteries to appoint, through their respective Synods, a committee to suggest to the Assembly such amendments as they desire; and to refer to that committee the amendments already suggested by the Presbyteries.

A third course is open to the Assembly. If it should appear that the proposed amendment would not, under any circumstances, be ratified by the requisite two-third vote, on account of an irreconcilable minority, the Assembly might, for the relief of the majority, and in view of the facts before it, proceed to make an explanatory statement; which, overtured to the Presbyteries, and adopted by the majority, would not be an amendment to the Confession, but it would be its authoritative interpretation, and must become the working creed of the Church, and let it be remembered that a considerable number, who voted against revision, did so because they preferred a new creed.—*S. J. Nicolls, D.D. (Moderator of the General Assembly of 1872).*

**The Outlook in the Revision Discussion.**—What will be the attitude of anti-revisionists in the new work before the Church? One or two facts are very striking, the strong conservatism of the Western Presbyteries and of the younger men of the Church, while the loudest voices for revision have come from some of the Eastern Presbyteries and the older ministers in those sections. The controversy has developed another thing, that men have come to acknowledge that preterition is only the necessary shadow, of which the doctrine of pre-

destination is the sunlight. One cannot exist without the other. Here are ten men; five saved, five not. The first have been regenerated and saved through Christ. They have been the subjects of both common grace and effectual grace. The others had common, but not electing grace, and so are unsaved. So far we all agree; but when we ask why God gave the power and willingness to the one five and not to the other, then we come plump against the divine choice. You call it predestination with the one five, and preterition with the other five. There you have to stop. These are facts of every-day experience, and teachings of God's Word; and you cannot materially alter the Confession of Faith without destroying its Calvinistic purity and unity.

Another conclusion is, that there is very little in the Bible about the salvation of infants. We all believe that all infants, having died, are saved: "Why, then," say the Revisionists, "not modify the elect infant clause so as to correspond with our present broadened position?" There can be no objection if we admit that the Confession is a mere mirror of the Church's belief in its several stages of progress; but if the Confession is an attempt to formulate Biblical truth, then the word "elect" can never be safely taken away from the word "infant" in the objectionable clause.—*Wm. J. Harsha, D.D., Omaha.*

**Why Revision is Needed.**—Simple Christianity is the spirit of Presbyterian policy. Every pulpit preaches a free gospel. Communicants are received upon faith in Jesus Christ, and belief in the inspiration of the Holy Scriptures. We all believe in the salvation of all infants who die. We are told that foreordination is not to be preached to sinners; that, of course, there are Christians among the Papists; that the lay member is not bound by the Confession; that only trained theologians are competent to judge of such matters, and that the elder is allowed to escape by his own interpretations of the word "system" as used in his ordination vows. "System" is a word to conjure with, and has been made to serve sad uses, and thus many consciences are in rebellion. Clearly the Policy and the Confession are at odds which must be reconciled, and the Presbyterian Church be brought to the point where it will cease to bear false witness, and will furnish a new statement catholic enough to give standing room to all sincere Christians of the Presbyterian order. Such a doctrinal basis, together with our admirable system of administration, would certainly unify the Church, and a restored self-respect would inspire the entire organization to noble work for God and humanity.—*Robert C. Ogden (Elder), Philadelphia.*

**Results of the Revision Discussion.**—It will become apparent to many that the better mode of relief will be that adopted by the English Presbyterian Church, namely, the framing of a briefer creed which shall express what we deem to be the essential and necessary articles of the Westminster system.

Indeed, the Presbyterian Church has already obtained revision, for all must acknowledge that subscription to the Confession in the historic sense is impossible. That system of doctrine taught in the Holy Scriptures, we believe, is contained in the Confession; but some of us would like to see it brought out of the West-



minster formulas and put into a briefer, simpler and less polemical creed. Some things appear to be exaggerations, others to belong to theological metaphysics, rather than to essential Christian truth; others still appear to us to be erroneous.

We have emerged from the era of polemics, and Christianity has educated the feelings. There is infinitely more humanity in the world to-day than on the first day of July, 1643. There is a new atmosphere pervading the Church. The Gospel has so developed the moral sense that the Church has simply brushed away the doctrine of infant damnation and would not tolerate Jeremy Taylor's or Jonathan Edwards' lurid pictures of the damnation of the lost.

It is unfortunate to identify orthodoxy with any creed statement of the past however excellent, for it makes orthodoxy a dead thing, while it ought to be living and progressive.

"Right thinking about Christian truth" is orthodoxy; and the new creed, which we hope to see evolved, will draw us into closer connection with the other evangelical denominations. —*John H. Burrows, D.D., Chicago.*

*The votes of the Presbyteries.*—Much more than two-thirds of the Presbyteries are in favor of revision, two methods of which are now before the Church. Some have voted for the new creed and others for revision only. The advocates of the new creed have made it plain that they wished a consensus creed to be formulated by the coöperation of the Presbyterian and Reformed churches now represented in the Alliance of Reformed churches throughout the world holding the Presbyterian system. Such a creed is needed as a doctrinal basis of the Alliance itself, to supplant the hundreds of Congregational creeds now in use. The Assembly will have two things to do: 1. The appointment of a committee to consider the wishes of the Presbyteries and to propose such a revision as will seem to them most likely to give general satisfaction to the Church. 2. The appointment of a committee to formulate a new and simple creed, this committee to coöperate with corresponding committees of other Reformed and Presbyterian churches.

The Church has reached a consensus on five doctrines that must in some way be removed from the Confession: (1) Reprobation; (2) the damnation of infants; (3) the universal damnation of the heathen; (4) the statement that Roman Catholics are idolaters; (5) the statement that the Pope is Antichrist. And there are many other things that will have to be removed from the Confession so soon as they are forced upon the attention of the Church. Moreover, revisionists are demanding that new doctrines shall be inserted in the Confession such as: the love of God to all mankind, the Trinity, the Person and Work of Christ, the work of the Holy Spirit, the duty of the Church to the world, the Middle State, and the Second Advent of our Lord.

But these grand doctrines are worthy of better treatment than to be appended as mere clauses to doctrines of less importance. I hold, therefore, it is simply impossible to revise the Confession so as to accomplish the wishes of the revisionists. Any new statements that may be necessary will have to appear in the

form of a new creed.—*Prof. Chas. A. Briggs, D.D., of Union Seminary, New York.*

*The Character and Result of the Revision Movement.*—Shall it be a minimum, a maximum, or a medium revision? Textual, or substitutional, or supplemental? Shall it be by omission, addition, or emendation; or by omission, addition and emendation combined? It is said that minimum revision will satisfy the present demand, and will, therefore, be sufficient. But many rejoinders come, Will this temporary expedient produce peace or strife? Is it adequate to the emergency? Does it comport with the great movement for revision? It must come at last to a maximum revision, it is said. We must know what doctrines are essential to the "system of doctrine" that we may know what is the Calvinistic system, which, we say, should be left unimpaired. Without some authoritative definition or description, unambiguous, comprehensive, conclusive, we leave the whole case (it is said) in the loosest possible condition and every man at liberty to follow his own whim and to subscribe to our Confession with constant and unchecked mental reservations. In this way we have a professedly unified, orthodox, Calvinistic Church, but possibly—really—a heterogeneous, heterodox, discordant, broad Church. The longer the delay the greater will be the difficulty and danger; for the revolutionary factors multiply, it is said, and will grow into an uncontrollable minority or a controlling majority. Obviously enough a Church should make her Confession a unifying, not a divisive, document. A common ground must be sought, avoiding the extremes both of brevity and prolixity. Cannot a NEW STATEMENT be made, no less Scriptural and orthodox than the old? These overtures from the various Presbyteries asking for a new statement, as a shorter and simpler creed, to be either substitutional, or supplementary to the Confession, as the General Assembly may prefer, come accompanied with multiplied and cogent reasons. In seeking this common ground neither party is compromising the truth, but each is seeking to provide a statement, simple and brief, freed from speculations, for general use: in families, in Sunday-schools, in public worship and in sacramental services. —*Prof. B. B. Welch, D.D., LL.D., Auburn Seminary, New York.*

*The Confession not an Idol.*—It is educational for a devotee to pull the nose of his idol and note the fact that he is not struck dead. We must have care lest our Confession become our Virgin Mary. It will help the excellent Westminster Standard to disarrange its nimbus, and on the exact scales of modern thought ascertain its moral weight and re-discuss its relations to the Bible. The article on elect infants was, doubtless, intended to be a swivel gun, pointing toward the zenith or the nadir, according to the belief of the adherent. The logical theology of all ages has handled the infants harshly, John Calvin no more than John Wesley. All creed-makers to-day have consented to invade logic with love, to insert a link of roses occasionally in the steel chain. The Presbyterian Church simply proposes to fasten the swivel gun, having agreed upon the direction in which to point it.

The Presbyterians have a just pride in their

part borne in establishing civil liberty, as testified to by Bancroft and other historians, and by many orators. They have a right to point to the Mecklenburg declaration, and to their Republican form of government. It is fair to assume that such results of liberty are not produced by cruel doctrine, nor by bigoted interpretation, nor by irritating assaults; neither by burning babies nor nicknaming the Pope. The Middle Ages cannot swallow the Nineteenth Century; they are not large enough. It would be a gain to take the polemics out of the creed. The Pope has ceased to fight his cohorts in Europe, and he may soon cease to vote them in America.

The valuable outcome of this tribulation is a bold push toward the Bible, and through it to the Christ which it reveals. It will expose imperfections; will call to primitive methods. It will exhibit the sublime good sense and good form of simplicity. It will teach men to bring their brains to church. The power of the Church will stand before its mechanism, and grapple the great wrongs. We shall have union if not unity. "What next?" Why, having entered the right way, walk in it.—*Wm. Alvin Bartlett, D.D., Washington, D. C.*

*The General Assembly and the Revision Question.*—The Assembly has no constitutional right or power to initiate anything, or to formulate anything, by committee or in corps, or to overture or transmit anything to Presbyteries where the Confession of Faith is involved. This is the fundamental law of the Adopting Act, on which the whole Presbyterian structure rests. It has never been ignored or repealed. The Presbyteries have ever, before this Revision agitation resisted every attempt to revise the Confession under the majority rule, whose jurisdiction does not reach to the Doctrinal Standards, but is restrained to "Regulations," or "Constitutional Rules."

The importance of the ecclesiastical question is easily seen in the light of these facts. The "two-thirds rule" has always been recognized, by the Church as of binding force until the present movement. It was so recognized at the beginning. From 1798 to 1805, in the midst of intense discussion, it maintained its organic authority. In 1832, before the division of the Presbyterian Church, it was formally repeated and printed by the Assembly. In 1843, after the division, it was repeated, re-enforced, and fully explained by the old school branch of the Church. In 1887 it was again recognized by the Assembly, and even in 1889, when overriden by the excitement for revision, it was indirectly recognized by those who remanded it to silence.

The present overture, therefore, is without warrant or authority by the law of the Church. It is doubly revolutionary, because the allowance of this step is the death of the "two-thirds rule" of the Adopting Act, and the destruction of rights reserved by the Constitution to the Presbyteries. Shall the present revolutionary movement be recognized by the Assembly at Saratoga? Such a recognition would reverse the whole constitutional order in revising the Confession. It puts the Assembly where the law puts the Presbyteries, and puts the Presbyteries where the law of the Church puts the Assembly. It gives to the Assembly the initiative, which the law gives to the Pres-

byteries. It passes to the Presbyteries the enacting office, which the law vests in the Assembly itself. By this *hysteron proteron*, the Assembly acquires to itself the power, in face of the Constitution, to keep open, initiate, and move the question of revising the Doctrinal Standards of the Church every time the Assembly meets. Even if the unanimous mass of the entire body of Presbyteries were in favor of revision, the procedure *ab initio ad finem* is unconstitutional, revolutionary, null and void.—*By an Ecclesiastical Jurist.*

**THE RELIGIOUS PORCUPINE.**—There are individuals in our churches who seem to think that the chief use of religion is to make everybody uncomfortable who comes in contact with them. They take a supreme delight in inflicting wounds by reproof and criticism. One of them will disturb the comfort of a whole community of Christian workers. He is always watching for a chance to "hit" somebody, and is no respecter of persons. He praises the pastor's choice of a text by putting a significant emphasis where it will do the most good. The coldness of his fellow-Christians, and their many failures, furnish him with prayer-meeting topics. Instead of praying to the Lord, he prays at some one present. The cultivation of friendliness and good-fellowship at a church social is not promoted by the sarcastic remark: "If this was a prayer-meeting, you wouldn't see so many here,"—a reminder of the worldly tendencies of Christians of the present day.

The young are his favorite victims. He does not talk directly to the unconverted. They might entangle him, but he shoots his quills from a distance—in the Bible class, or giving them side shots in the presence of others. The young disciple is taken to task for being ashamed to show his colors, because he fails to speak in meeting, and when, after a hard struggle and much prayer, he utters a few words in public, the porcupine reminds him that religion does not consist in much speaking.

These people seem to fear lest religion should be made too attractive and too pleasant. They will strain out every gnat that belongs to this world, and swallow double-backed camels of fault-finding, uncharitableness and complaining.

The religious porcupine may have been St. Paul's "thorn in the flesh." If so, the Almighty sees fit to allow the species to exist in the Church as a means of developing in others a deeper experience of grace and charity.—*Rev. Geo. H. Hubbard, Sunday-School Times, April 12.*

**UNITARIANISM IN JAPAN.**—Notice in the *Japan Mail* of the new Japanese Unitarian Magazine.—The advent in Japan of a number of highly educated and exceptionally gifted Americans and Englishmen, who come to promote the cause which Unitarianism has now made its own, the cause of Universal Brotherhood, is an event of equal interest and importance. The Unitarians have chosen to make literature their principal channel of communication with thinking Japanese, and on the first instant they published the first issue of their magazine, which is named *The Unitarian*, and which we deem a most notable addition to Japanese periodicals.

We wish to mark the manner in which it has been received by the Japanese, and the periodical

itself provides material for such an estimate, since its first number contains essays by four of the most famous native thinkers of the day.

Among these eminent thinkers Mr. Fukuzawa presents a view of his experience and convictions in the direction of religious questions. From the time he studied a European language his attitude toward the old learning of his country underwent a complete change; but his attitude toward religion remains the same. He did not then believe in Buddhism; he does not now believe in Christianity, and he ascribes his comparative freedom from follies and errors not to any sentiment of fear inspired by the study of religious doctrine, but to the guidance of his conscience. Without inquiring into the merits of any religions, all religions alike have his respect and good wishes.

From a secular point of view, however, respecting the neglect of the duties and obligations of this life through excessive zeal for rites and ceremonies among believers in general and their spiritual guides in particular, Mr. Fukuzawa has something to say, but he is glad to think that Unitarianism lays special stress on the importance of attending to the business of every-day life.

Mr. Sugiura, in his important contribution, tells us that in the present state of Japan nothing is of greater consequence than a sound system of moral science. Hitherto three systems have existed in Japan side by side—Shintoism, Confucianism and Buddhism; but all alike have failed to exercise much influence among the upper and middle classes. Both Confucianism and the original cult of the country oppose Christianity, but Mr. Sugiura believes that superstition will be driven out by the light of reason, and his conviction is strengthened by the attitude of Unitarianism, which seeks to build a moral system on the basis of modern science. In the West science and religion were hostile to each other for many centuries, but now science is gaining and religious superstition is narrowing, yet men bow at shrines in public which they eschew in private; and, indeed, so long as the existence of a Creator and the reality of a future state remain insoluble problems, so long must men be the creatures of superstition. The need of a moral system which affirms the free agency of reason and intellect, has led Mr. Sugiura to advocate what he calls the "Religion of Philosophy," the leading principle of which is that the laws of science must be operative in the field of morality also. He finds his own theory has much in common with Unitarianism except in so far as concerns the question of the doctrine of a future state and the existence of a Creator, questions concerning which, in the present state of human knowledge, we are unable to pronounce any definite opinion. He regards, however, Unitarianism as the adjoining province to Confucianism.—*The Christian Register, Boston, May 8.*

**CONGREGATIONAL ACTIVITY.**—In what form does it appear? Our congregations are sadly lacking in doing justice to their proper tasks. As a rule, their whole activity expends itself upon the Sabbath service, or upon the Sunday lecture. If the members pay their dues, the place of worship be out of debt, and if there is a handsome cash balance, then is the congrega-

tion very prosperous. While none would under-rate the necessity of good financial management, this is now no longer sufficient. The queries now should be: What good do they accomplish? Do they further the interests of mankind? What charitable and communal work do they perform beyond their public services? Among the Jews the benevolent work has been done by separate societies, relief and hospital associations, etc., so that congregations have been standing aloof. But while these associations, societies, etc., are doing noble work, the congregations can find ample room for work. They are organized bodies and let them toil together for the accomplishment of benevolent ends, thus bringing their families and their young people closer together. Let them unite to solve some of the great problems in social science, such as the best method of aiding the poor, visiting the sick, educating the young, advising the elders, etc., etc. The congregation must branch out and prove by its example that religion has to do with every phase of life, and that religious duties, either of the individual or of the community, are not performed by merely assisting at the religious service, all-important as this is.—*The American Israelite, Cincinnati, May 8.*

### TEMPERANCE.

**THE BUDGET AND "THE RUSH TO ALCOHOL."**—That our fellow-countrymen who for ten or twelve years have been making great advances in temperance, should use their increased incomes in increased consumption of spirits, especially rum, beer, and wine, is particularly humbling to us. Defending, as we must, the legitimate use of alcohol against the intemperate attacks of teetotalers, we are still bound constantly to point out the disastrous effects resulting from its use. We had almost hoped that it had become commonly accepted that all casual drinking, drinking for its own sake, and except as a part of a meal, was thoroughly bad. But we are forced to the conclusion that the increased wages have been spent, not in articles of general family use, but in beer, rum, and other spirits. If the selfishness of such a use of wages could be realized by the British workman, we have no doubt that he would be ashamed of it, and we owe a debt of gratitude to Mr. Goschen for his frank statement of the truth in this matter, and for his attempt to direct public attention to the deep alcoholic tendencies of the people and the means for their restraint.—*The Lancet, London, April 26.*

**THE SALOON IN POLITICS.**—It is there, first, for self-defence, just as importers go into politics in favor of a protective tariff, because its very existence is attacked on every side; second, because it furnishes free club-houses and plenty of political clay to the political potters, who favor it because it subserves their own ends.

What, then, is to be done? It cannot be let alone; it must be either "restricted" or "suppressed": moderate measures never succeed. The Brooks law in Pennsylvania is a good illustration of honest attempts at restriction. At first successful, it was not long before it was found powerless; the unlicensed "speak-easies" being nine times as many as the saloons before the law was passed. The



simple fact is, that no law which allows the saloon to continue, but materially reduces its profits can be successful, except when the anti-saloon element is strong enough to enforce prohibition. It does not, however, follow that those who believe in suppression should ostracize those who believe in restriction. Often a restrictive experiment is the best prelude to a suppressive law.

But again, suppressive laws are not always self-executing, *e. g.*, in Iowa, where in some places the saloons are as numerous as ever, simply because the people in those localities favor the saloon and put in office men who will see that the laws are not enforced. So long as such men are in the majority in any community, just so long will the evil continue. The thing to be done is to change the majority. How? By attacking the *drink-habit* in individuals. The result of many years of earnest labor has convinced me:—

1. That the right kind of total-abstinence, pledge-signing work, brings more votes for prohibition than all other methods.

2. No substantial progress in legislation will be made until another wave of personal temperance sweeps over the land.

3. The next great temperance revival will result in the final suppression of the saloon in every part of the land.—*Hon. Albert Griffin, in The Advance, Chicago, May 8.*

**THE LAWLESS LIQUOR BUSINESS.**—The insubordination of the liquor interests to all laws that seek to control or regulate the drink traffic is astonishing, and yet characteristic. The saloon fights prohibition; it fights high license; it is opposed to all license; it ignores Sunday-closing laws and all other laws that restrict it. It counsels disobedience to laws that it does not like, and holds in contempt the will of the majority of the people. This spirit of rebellion and destruction is the fountain of that irrepressible conflict now waging between the moral sentiment of the country and the grog-shop.—*Burlington Daily Hawkeye, May 4.*

**OMAHA'S LOSS.**—One of her oldest and ablest attorneys, who believes in stroking the back of the hyena, High License, as a stroke of policy, said he would cipher me out the cost of keeping Omaha in school the past year, with Tom-and-Jerry as her schoolmaster. Here are the figures:

290 saloon licenses, . . .	\$290,000
290 saloon-keepers livings at \$1,500 each . . .	435,000
580 barkeepers at \$1,000, . . .	580,000
290 rentals at \$75 a mo., . . .	261,000
290 porters at \$40, " . . .	139,600
290 net incomes (average) . . .	290,000
290 fixtures, repairs & int. at \$300 . . .	87,000

Total direct annual payment by Omaha to the saloons that keep her schools, . . . \$2,082,600

These figures are low while the figures left out—as liquor increased, expense for police, jail, courts, penitentiary, poorhouse, plus the finance of gambling and prostitution dictated by toddy—are close kin to those set down. The city, county, and State taxes to meet all expenses amount to \$1,550,158. and of this a large per cent. is liquorish. Hence, to run the Omaha public schools by the High License overshot one year, costs that city a half million more than all other public doings, including

new and costly water works, extensive street works, plus all county expense and the county's quota of State expense.

It is in keeping with this, that such a city sends four students a year to her State University, 81 to her State Penitentiary; and that High License Lincoln should, last year, find 61 indictments for crime, and Prohibition Topeka only one.—*J. C. Ambrose in The Voice.*

**ALCOHOLIC BEVERAGES**, moderately used, it is often claimed, are better than their entire rejection; some think he is a truer man who drinks wine or beer temperately than he who refuses to taste. While this is pretty in theory, it does not stand in the practical test. A man, who is in training for the prize ring, is told by his trainer he must let liquor alone while he is fitting for the final struggle: "I know that a drop will subtract from your strength." Here hard sense and good morals are at one. The Reading Railway Co. forbid their employees, while on duty, to touch a drop of alcoholic drinks, and the President in a recent order uses the following language: "While it is not the intention of the company to interfere with the right of any man, when off duty, to use beer or spirits in a moderate way, it is a fact that those who are total abstainers will be more favorably considered for promotion." It is true it is not a sin to drink moderately, but it is also true it is not a sin to let liquor alone.—*Sunday-school Times, May 3.*

## EDUCATION.

**REVISED INSTRUCTIONS TO EDUCATIONAL INSPECTORS (BRITISH).**—It was matter for considerable complaint last year against the Educational Department that the Draft Code was presented to Parliament without the new instructions to the inspectors. Such a complaint cannot be made this year.

The first changes suggested are respecting tests on which Parliamentary grants are to be made. These will not be given, in future, as the results of individual examinations. The grants are of three kinds—a principal grant of 12 to 14s., a grant of 1 to 2s. for discipline, and a payment, as before, on the results of examinations in additional subjects. In examining there will be a collective examination test by sample, a few pupils being taken out of each class, the teacher having the privilege of adding a few of the best pupils. Several modes of selecting pupils are suggested, but the inspector must avoid a uniform plan. Principals and teachers are warned that "it is not by studying past questions nor in trying to forecast those likely to be given during the future, but by teaching the subjects with good sense and thoroughness, that the requirements of the Department will be best filled and the best educational results gained.

The higher "principal grant" will not be given unless a high standard is reached in all three elementary subjects. In serious deficiency the lower grant may be discontinued, and principals and teachers are to be warned of such deficiency. This will prevent a poor school from sinking into the condition of remaining bad and thus receiving insufficient aid. In estimating the merits of a pupil's work the inspector must take into consideration the attendance, espe-

cially when half time has been granted or a labor pass.

As too much time has previously been spent on grammar, this will be reduced. In reading, a class may be set to read a lesson and be called upon to tell, afterwards, what they remember of it. Writing will be tested more by examination of the copy-book than by work done during the inspector's presence.

A good suggestion is that of home coöperation. Parents are requested to hear their children read frequently from a book or a newspaper. Girls will be encouraged to bring clothing which need mending and repair them under the supervision of the teachers.

Some latitude is to be given to teachers in geography, allowing them to teach practically by reference to the prominent features of the locality, *e. g.*, if the place is a manufacturing centre or maritime town. If teachers wish to continue the use of important objects in the higher grades instead of using text-books they may do so. A prominent feature in this new arrangement is the continuity of instruction from the lowest grade up to a University course. The official document says: "Teachers should not be satisfied unless the instruction in specific subjects awakens in the scholar a desire for further knowledge, and makes him willing to avail himself of such opportunities as are afforded locally by a Science Class, a Polytechnic Institute, a Course of University Extension Lectures, a Free Library or a Home Reading Circle.

In cases where a special subject has been taught, which the principal does not understand, he may call on the aid of a specialist to frame questions, work answers, etc.

Although no special grant is made for manual training, it is to be encouraged in the schools, as is being done in some foreign countries, and inspectors and principals are to report on the progress made. This is considered as an indication that such training may soon be part of a child's required course in the British public schools.

The whole scheme lightens and improves the work of the inspectors.—*Nature, London, April 24th.*

**THE BIBLE IN THE SCHOOLS.**—The decision of the Supreme Court of Wisconsin forbids the reading, for religious purposes, of any part or any version of the Bible. The heart of this decision is that the conscience of the taxpayer is sacred in the administration of the common schools, and whenever that is violated all introduction of religion is prohibited, and thus all morals, for morals are based upon religion. Whether the judges meant all the inferences from their decision may be doubted, for it practically rules out the Bible in every respect, as a volume of religious fact, and forbids its use even as other books. If this is true then we have lost our common schools, for there is no man but will prefer the parish school, be he Protestant or Catholic.

But there are other inferences than those that pertain to the common schools. There are schools for deaf-mutes, for the blind, where many young children are gathered in the forming period of life. Does religious instruction in them make them seminaries, and thus deprive them of State aid? There are asylums for the

insane and those whose partial weakness is greatly alleviated by the comfort and consolation of religious truth. Shall the words of divine pity never be dispensed to them any more? At the penitentiary are gathered under sentence of the courts five hundred young men, to be reclaimed to citizenship—a problem to be solved alone, so says the most experienced and successful prison officer in America—by the religion of Jesus Christ. No, the framers of the Constitution never ratified it in any such sense as this. They expected the State to be filled with men like themselves. They would have no church establishments, or sectarian squabbles in schools or anywhere else; but they did wish a broad catholic religious truth, as the basis of all that is good in American character, to be inculcated in the schools as it is in common law.—*J. J. Blaisdel, in the Christian Union, May 8.*

THERE are in the United States, exclusive of the New York Indians, 36,000 Indian children of school age. Of this number about 11,000 are provided for, leaving 25,000 neglected.

The Commissioner desired an appropriation necessary to provide for the better education of these Indian children, but Congress did not grant his request, objecting to the amount asked for.

Congress should not be niggardly in this matter. The education of the Indians is of greatest importance to the people of the Great West, and the Pacific coast, and we believe that it is the truest, quickest and best solution of the Indian Problem.—*The Daily New Mexican Santa Fe, N. M., May 7.*

MORAL TRAINING.—We are glad to see that Dr. Abbott, in an address to the National Conference of Teachers on the eternal subject of Education, upheld corporal punishment; but in regard to his talk about moral training a hardened heretic may perhaps exclaim: Why can't you try letting it alone? With proper home influence, a general healthy tone in school (which is best maintained by corporal punishment for small offences, and prompt weeding out for great ones), and a judicious use of "Chapel," the average boy is better fitted to fight his own dragons and shape his own character, than by the fingering, cossetting and fiddling of moral training and moral suasion.—*Saturday Review, London, April 12.*

A NATIONAL UNIVERSITY AT WASHINGTON would call forth the hearty sympathy of all American citizens of the Jewish persuasion, who have realized the unpleasant necessity of sending their sons to universities or colleges, such as even Harvard and Yale, which have become too narrow by their theological or sectarian bias. A great educational institute under the ægis and support of our government, would be in full harmony with its highest aims and objects.—*The Jewish Voice, St. Louis, Mo., April 26.*

GERMAN IN THE SCHOOLS.—In Indiana, as we learn from Western papers, German instruction in the public schools enjoys legislative protection: it must be introduced in schools where the parents of twenty-five pupils demand

it. The resolve of the board of education in Indianapolis confining instruction in German to the two upper grammar classes is accordingly illegal, and can be overturned by the courts. If this is so, we can perceive how much further the Germans in Indiana have brought this question than we in New York. Here we depend entirely on the decision of the school commissioners, and ultimately on the will of the mayor, who needs only to appoint commissioners opposed to German instruction to have it suddenly banished from the scheme of studies.—*New Yorker Staatszeitung, May 9, 1890.*

#### MISCELLANEOUS.

A PECULIAR CHOIR.—The Census Bureau of the Government of Grodno having received notice from the Imperial Academy of Sciences to assist M. Shein in perfecting his "Collection of Popular Songs of White Russia," sent circulars to the elders of all the circuits of that realm, that, together with their statistical returns, they should send in all the popular songs and poetical recitations which they could gather from the oldest persons of their respective constituencies. The elder of one of the circuits of Biélostoky having received such a circular, immediately sent orders to all the villagers under his jurisdiction that all the old persons, male and female, should come to his office on a certain morning at 8 o'clock sharp. And they all came, the crippled, the blind and the weary with age. Some of them who could not get a drive in a wagon, had to straggle the whole night through to be in time at the circuit headquarters. As they stood there in anxious anticipation of what might be required of them, the elder with his secretary appeared, and while the latter fixed his desk to work, the former shouted in stentorian tones: "Hear ye, old men and women of the circuit! The Authorities command that you sing each of you whatever he or she knows, and that the secretary write it all down." The old people were astonished and dismayed at this curious order. But no "command in the name of the Authorities" and no coaxing and explanations on the part of the secretary could induce them to sing. At last the elder turned to his secretary and said: "Make out a report to the Authorities, stating that they refused to sing by reason of their stubbornness." The curious report containing the names of the entire assembly with their ages, ranging from 65 to 90 years, actually reached the Census Bureau of Grodno.—*The Viestnik, Vilna, Russia, April 1.*

FASHION IN MUSIC.—Von Bülow's concerts have demonstrated the fact that there are many true lovers of music. The Beethoven Cyclus was nobly rendered, thoroughly enjoyed and largely attended. That was strictly a musical test. Concerning the attendance at the opera the test appears not to be one of music. It is one of fashion. The pseudo-fashionable are pseudo-musical. There is much spuriousness in the rage about the opera, especially, Italian.—*Chicago Herald, April 24.*

WILHELM II., PROTECTOR OF LITERATURE.—Wilhelm II., according to my information, is by no means indifferent to other forms of

beauty besides that of the well-built hussar. He is passionately fond of intellectual things, resembling in that regard, and in that regard only, his father, whereas in all else he is the direct heir of his old grandfather. His taste is not very fine, but his zeal is genuine, his curiosity instinctive, and he has always sought to complete his artistic education. He has visited the exhibitions, read the great poets, and adored music, the music of Glück, Weber, and Wagner in particular. When very young, at the close of a representation of "Parsifal," he declared that, while he was alive, the work of Wagner should not perish. He let slip no occasion for affirming that, if he became Emperor, the art of his country could count on him.

And, indeed, the art of his country has counted on him. Since his accession more than twenty brochures have appeared claiming official assistance for the artists. But the strangest thing is that this theory of State intervention in the domain of art has found its most ardent defenders among the chiefs of a young school that represents something like the most advanced wing of the Extreme Left of art in Germany, the audacious radicalism of which has not yet ceased to scandalize the good public. This school, for the rest, is organized with extraordinary completeness; nothing can be imagined more homogenous than the body of its doctrines, notwithstanding the pretensions to independence of its leaders. Naturalistic with a naturalism that frequently brings it before the tribunals; socialistic and Darwinistic with frenzy, the school called "Young Germany" is resolute in reclaiming the support, as well as the control of the State, and never tires of repeating that it expects from Wilhelm II. the salvation of national art.

Quite recently the three most interesting representatives of the realistic literature have asserted their claims in articles and pamphlets that made a great stir. Herr Conrad called upon the Emperor to oppose the invasion of foreign works. Herr Hermann Conradi hailed him as the chief of the New Generation, and proposed that he should take in hand the cause of the renovation of art. And Herr Alberti—a young Hebrew novelist of very remarkable talent—suggests to the Emperor a complete plan of action, based on the principle that art ought to be supported and directed by the State, and that the indispensable condition for the maintenance of superior artistic tendencies is to relieve it from dependence on the public.

Each in his way, these young writers advance the same principle. Art, they say, is a social need, the most elevated of all; to protect it is the duty of the State. Genius requires liberty for its development, and can only have it when its support comes from above, not from below. If you leave it to private initiative to form and maintain museums, you will have no museums. How, then, can you admit that the public is better capable of forming and maintaining a national art?—*T. de Wysewa, in Le Figaro, April 21.*

THE establishment of a steamer line between Portland and China and Japan, is another evidence that San Francisco has ceased to be the commercial autocrat of the Pacific coast. The marvellous development of the Northwest has called into existence another commercial centre, Portland, with better commercial facilities than the Bay City. With three great transcontinental roads competing for her trade, she stands pre-eminent as the railroad centre of the Pacific coast.—*West Shore, Portland, Oregon.*



## Book Digests.

*The Nature and Method of Revelation.* By George Park Fisher. 8vo., pp. xiii 291. New York: Chas. Scribner's Sons, 1890.

The Preface refers to the special importance at the present time of regarding the Bible from the right point of view. The relation of the Scriptures to the kingdom of God, the groundwork of historical reality which underlies them, is insisted upon. The Protestant doctrine of the sufficiency of the Scriptures is true; nevertheless, there inheres "in this body of writings a self-completing, and in that way and to that extent, a self-rectifying quality." The ascertained results of biblical investigation must be frankly recognized. In the last century it was Deism by which Christianity was assailed; in the present century it is more commonly an open or covert Pantheism. The personality of God and of man is an essential truth in philosophy and in ethics. The first chapter deals with the relation of Revelation to the Bible. The peculiar and lofty character of the Scriptures by which they are set apart from other literature is explained. At the same time the variety and inequality of the component parts of the Bible are set forth. "It was not the Scriptures that made the religion, but the religion that made the Scriptures." The fundamental reality is the kingdom of God, gradually built up on earth and consummated through Christ. The Scriptures are the documents that make us acquainted with the kingdom in its consecutive stages up to its completed form. This idea makes room for and requires critical science, but leaves an immovable foundation for revealed religion. The character of the evidence for the history of the kingdom as given in the Bible is examined. The importance of the miracles of Christ and the value of the testimony for them are vindicated. In the second chapter the gradualness of Revelation is the topic. This is illustrated by the general relation of the Old Testament to the New, by the progressive conception of God from the earliest to the latest period, by the gradual disclosure of the nature of His providence, and of His relation to evil, of His merciful character, of His moral government, of the future life, and of rewards and punishments, of the design of suffering, and of the duties of men to one another, including the spirit of forgiveness, etc. The progressive character of the New Testament Revelation is also illustrated. In the third chapter the same truth of the progressive nature of Revelation is shown in the differentiating of Christianity from Judaism. This topic includes an explanation of the attitude of Jesus himself towards the Mosaic system, the character and work of the Apostle Paul, his relation to the other apostles, and the process by which the "yoke of the law" was thrown off, and Christianity fully attained its spiritual and universal character. The fourth chapter discusses the relation of Revelation to faith. The notion that faith is belief without evidence is confuted. It is explained that although the genesis of religion is primarily "from within and not from without," yet this native and incipient faith is rationally supported by the objective manifestations of God in nature and history. The proofs of religion

are adequate, albeit they are of a nature peculiar to themselves. The external or experimental sort of proof in regard to the things of faith is absent. There are grades of faith. There being a moral basis of faith, it is dependent in no small degree upon the bent of the will and the temper of the spirit. In five Supplementary Essays the "burning questions" of the day on the origin and date of the Gospels, the character of the Gospel narratives as regards their credibility, and similar topics, are considered. The relation of the Synoptical Gospels to one another is elucidated. How far the harmonistic method in dealing with the New Testament narratives is valid, and the limits of its validity, are defined. The genuineness of the Fourth Gospel is maintained, and the principal difficulties which are alleged on the opposite side are met. One of these Essays takes up the expectation of the New Testament writers in reference to the time of the Second Advent of Christ. It is allowed that the Parousia in their view was soon to occur. It is denied, however, that the designation of time formed a part of the teaching of Jesus; and it is contended that the anticipation of the apostles was a personal belief involving no disproof of their inspiration and general authority as teachers of religion. In the fourth Essay, the theological ideas of Matthew Arnold are subjected to a close criticism. The author undertakes to show that his notion of God is untenable philosophically, and is quite foreign from the faith of the people of Israel and the system of the Old Testament. Arnold's critical views pertaining to the Gospels are likewise examined and his theory as to the Fourth Gospel is refuted. In the fifth Essay there is a similar examination of the theological teachings of Professor Huxley. Not only his Papers in his recent controversy with Professor Wace, but his other writings bearing on religion are made the basis of critical observations. Among the special topics are Huxley's remarks on the miracle of Gadara and on the subject of ecclesiastical miracles. The object of the entire volume is both to place the intelligent reader *en rapport* with the most important inquiries and discussions of the day, and to show that while received and traditional views of Scripture must be in some points modified, "the foundation standeth sure."

*Emigration and Immigration: A Study in Social Science.* By Richmond Mayo Smith, Professor of Political Economy and Social Science in Columbia College, etc. New York: Chas. Scribner's Sons, 1890. 12mo, 316 pp.

The study of the present problem of immigration should be put on the broadest basis of social science. The importance of immigration to us lies in its effect on American civilization. In order to determine that effect we must inquire what are the distinguishing marks of American State and social life. These are believed to be: (1) Free political institutions resting on an intelligent democracy; (2) Economic well-being of the mass of the people; (3) Social morality of a high type inherited from our Puritan ancestors; and (4) certain social traits such as humanity, love of fair play, respect for women and family ties, etc. What effect is unrestricted immigration having on these characteristics? We cannot answer this question

precisely. We can only point to general indications.

Treating the question historically, we find that the first migrations of men took on the form of conquests; then came the period of colonization, during which the countries of the new world were added to European civilization. Emigration, as we understand it, differs from either of these in as much as it is a movement of individuals without state control. It is characteristic of the nineteenth century. It has had no effect in decreasing population in the old world, and hence is no remedy for the evils of over-population.

In one sense all the inhabitants of the United States are immigrants or the descendants of immigrants. A distinction may be drawn between colonists who came here and established the State, and immigrants who came later. We can conveniently draw the line at 1783, the date of the recognized independence of the United States. Since that time over fifteen million immigrants have landed here. The enormous growth of the United States has been due to three factors, the abundance of land, railroads and immigration. It is impossible to calculate how many of the inhabitants of the country are descendants of the original colonists, and how many are immigrants or the descendants of immigrants. But it appears probable that less than one-half of the present population are descendants of the original white settlers. Economic prosperity, the exercise of political privileges, the dominance of the English language, and intermarriage have tended to assimilate these foreign elements.

The political effects of immigration are seen in the influence of the foreign vote when it votes in a body, in our degraded municipal administration, and in the outbreaks of anarchy and socialism. Our naturalization laws are too liberal, and the tests should be made real instead of being merely formal.

Immigration has powerfully influenced the economic development of this country. There is a direct gain in the amount of money which the immigrants bring with them, but this is offset largely by the money which is constantly going back. The real gain is the body of adult labor which is presented us free of charge by the nations of Europe. This is a gain, however, only if we can make use of the laborers. It seems that at the present time we have no very pressing need of this foreign labor, and that a moderate immigration or our own natural increase would suffice to give us all the increased labor-force necessary for the development of the country.

In connection with the economic gain we must consider what effect this constant immigration has on American labor. It tends to a certain extent to displace American labor and thus to lower wages. The importation of labor under contract renders labor organizations and strikes ineffective, and hence is bitterly opposed by the laborers. The immigration of laborers having a degraded standard of living tends to lower the standard of living here, and is an injury to the community. The social effects of immigration are very difficult to determine precisely. Statistics seem to show that the foreign born are represented more than proportionately among the defectives and delinquents and the illiterates.

If emigration were wholly a voluntary movement it would work us little injury, because it would be only the energetic and strong that would come. In recent years there has been a large amount of assisted and stimulated immigration to this country. This assistance has come from local administrative authorities who have tried to get rid of the support of paupers in that way; from charitable societies who have aided the infirm and even criminals to leave their homes; and from steamship agents who have advanced the passage money to immigrants too poor to pay it themselves. This has led to great abuses and to the landing of many undesirable persons who simply come upon our charity and poor relief. Such immigration should be protested against. The nations of Europe are endeavoring to prevent these abuses by regulating emigration agencies. They also protect the emigrant against ill treatment on board ship by the so-called passenger's acts.

Chinese immigration requires a chapter by itself. Our treatment of the Chinese has been brutal in the extreme, and our diplomacy has been lacking in fairness and humanity. The exclusion of the Chinese is, however, justifiable on the ground that they will not assimilate with our civilization, but always remain an alien element.

When we come to the question of restricting immigration, we find that all civilized states exercise the right to refuse residence to undesirable aliens or to expel them if necessary. In our case absolute prohibition of immigration does not appear necessary or desirable. We should control immigration so as to escape the evils which it brings. For this purpose we should insist upon the rigid enforcement of the law of 1882, prohibiting the landing of paupers, convicts, lunatics, or idiots. We should also enforce the law against the importation of contract labor. In addition, we should make diplomatic protests against local governments or charitable societies assisting persons to emigrate to this country. Steamship companies should be held responsible for their passengers, and compelled to carry back any of the prohibited classes. Finally, the system of consular certificates, by which every intending emigrant should be obliged to procure a certificate from the nearest United States consul before being admitted here, is worth a trial. It would transfer the work of inspection to the other side, where it can be performed more efficiently than here.

If we consider the question from the standpoint of principle or of political science, we shall find that emigration and immigration are no inherent, natural rights of the individual. They are merely concessions from the state. Any state has the right therefore to modify or abolish them. It is only in modern times, in fact, that free emigration has generally been allowed. All mediæval life denied the right of the individual to change his domicile without the consent of the state. The triumph of the principles of liberty and equality through the French Revolution has led to the modern practice. Behind the practice lies the principle of constitutional law that the state has the right to the services of its subjects, and so it can restrict emigration if it so desires. On the other hand, every state must be sovereign over its own territory, and so it can restrict immigration if it

desires. The best solution of the question is, that states should so regulate migration by diplomatic agreement that a healthful movement should be allowed, while the evils of the present ignorant and stimulated change of domicile should be prevented.

The book contains a bibliography of works on the subject in English, German, French, and Italian, and an index.

*Profit Sharing between Employer and Employee:*

A Study in the Evolution of the Wages System. By Nicholas Paine Gilman. Houghton, Mifflin and Company, New York and Boston; pp. 460.

The industrial problem arises out of a condition of discontent on the part of a great body of wage-workers, brought about by the fact that the enormous gains in business have not been equally divided, or wages have not increased in the same ratio as profits, and there has not been a proper adjustment between the capital in its marvellous growth and the labor that produced it. It is evident that the "wages question" is a central point in the labor controversy, and if the laborer and his employer can agree on the "fair share" of the products of industry, other phases of the "labor question" will lose much of their difficulty.

The probable result of the immense friction in the labor market will be *evolution* rather than revolution. This work is devoted to the history and exposition of Profit Sharing, which has the merit of having an evolutionary character. Product Sharing is the primitive and most natural way for rewarding labor, and has largely prevailed with beneficial results in agriculture, in the fisheries, and in mining. This has been gradually superseded in the industrial evolution by the Wages System, the necessity for which is manifest in a manufacturing age. But this system is declared to be fundamentally wrong in its partition of benefits; and while it is not proposed to give up wages and substitute payment in commodities, various methods have been tried in the attempts to remedy the defects of the system, which are largely the cause of the existing state of industrial war.

These methods are all defective. Time wages—the method of paying wages by the day or week—is a system which offers the same reward to the lazy and active, to the efficient and the inefficient, and promotes idleness and discontent.

Piece work is the obvious remedy for this deficiency. This system is most remunerative to the employer and most beneficial to the employee, but it may lead to improper haste and careless work, so that what is gained by the workman in quantity is lost by the employer in quality.

Quality Prizes—giving prizes for excellence of quality, apart from quantity of product—have been tried with the best results in certain industries, but this method is not applicable to the many unskilled workers. Percentage of sales is very common in dry-goods business, and its beneficial results are well known. Economy Prizes relate to a system especially used by railroad and steamboat companies to bring about a saving in such matters as oil and fuel.

The existing antagonism between the employer and the employee under the wages system shows itself in the constant clashing of interests. From 1884 to 1886 there were 3,902 strikes, and 22,304 establishments involved.

The estimated loss to the strikers and employers through lockouts was nearly \$60,000,000, or a grand total of loss to employers and employees in six years of nearly \$100,000,000.

The wages system is not entirely responsible for this bad condition of things, but these figures prove that the system does not possess sufficient flexibility to adapt the rate of wages to the state of the market for labor and products.

The Sliding Scale is an attempt at automatic regulation of wages, by which wages based on a standard wage payable at a standard price, rise and fall an agreed percentage with every agreed rise and fall in the average price. This is adopted to some extent in the collieries of the North of England and in Pennsylvania. As a remedy for the rigidity of the wages system it has not been effective.

Conciliation and arbitration have been suggested and tried, but they offer only a makeshift, a truce between two hostile armies.

Interest in the business may be the remedy for the defects of the wages system, and the distinction of M. Leclaire, of Paris, rests upon his great achievement, the thorough working out in his own business the problem of the partnership of employer and employee. Beginning to admit workmen to participation in the profits of the business in 1842, he continued the system, with modifications and developments, until his death in 1872. His financial success was signal, and the *Maison Leclaire* has been the standard example of a feasible method of reconciling the interests of employer and employee for the last forty years. Next in order of time and importance among European establishments conducted on the principle of profit sharing stands the Coöperative Paper Works, at Angoulême, France. The founder of this great establishment, now employing nearly a thousand persons, was M. Edmond Laroche-Joubert. He died in 1884, after more than forty years' experience in business. He had consciously aimed at the "moral and material amelioration" of his employees, yet, like M. Leclaire, he always claimed that his course was dictated by a wise view of the interest of his firm.

The history of profit sharing in the various handicrafts, in typographical industries, in cotton and woollen factories, in insurance and banking, in iron, brass and steel works, in all the great industries of the age, shows the success of the system and its beneficial working to both employer and employee. Since 1844 the cases in which profit sharing has been tried and is not now in force are: France, four; Switzerland, eight; Germany, ten; England, three; Belgium, one; United States, twelve. The reasons for the change are many—the death of head of firm, workmen asked higher wages instead of bonus, workmen extravagant, bad times, change in firm, etc., etc. The cases in which profit sharing is now in operation are: in France, forty-one; Switzerland, six; Germany and Austria-Hungary, fourteen; Great Britain, eight; other European countries, six; United States, twenty-four. There are also in all these countries a system of profit sharing with an indeterminate bonus. The argument for profit sharing is summed up in these words: Profit sharing, the division of realized profits between the capitalist, the employer and the employee, in addition to regular interest, salary and wages, is the most equitable and generally satisfactory method of remunerating the three industrial agents.



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## AMERICA.

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Practical Lessons in German Conversation; A Companion to all German Grammars. A. L. Meissner. D. C. Heath & Co., Boston.

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